PROCEEDINGS

OF THE

NEW JERSEY HISTORICAL SOCIETY.

Vol. IV. 1850. No. 4.

TRENTON, *January 17th*, 1850.

THE SOCIETY convened in this city to-day according to the By-Laws. The President, Hon. JOSEPH C. HORNBLOWER, called the meeting to order at 12 o'clock:—Col. ROBERT G. JOHNSON and Hon. JAMES PARKER, Vice Presidents, being also present.

After the reading of the minutes of the last meeting the Corresponding Secretary made his report, and laid upon the table letters from Messrs. ALEXANDER B. THOMPSON, of New York, and P. J. GRAY, of Camden, acknowledging their election as members of the Society: from Mrs. MARY W. THOMPSON, widow of the late Col. Alexander R. Thompson, U. S. A., transmitting a copy of the works of Colonel Humphreys for the library, and giving some account of the services rendered the country by different members of the De Hart family of Elizabethtown: from Col. ROBERT G. JOHNSON, accompanying a donation,—from the Historical Societies of Pennsylvania, Massachusetts, Rhode Island, Connecticut and Maryland,—the Smithsonian Institution, the Regents of the University of the State of New York, the American Antiquarian Society and the American Philosophical Society, on matters connected with the operations of the Society.

He also submitted the Librarian's Report, which represented the Library to be increasing both in the number of volumes and in interest to the historian;—139 volumes and 509 pamphlets had been added by donation during the year, and 190 volumes had been purchased; the whole number of volumes at the present time being 1163, exclusive of duplicates and unsold copies of the Society's Collections.

The Treasurer's Report was presented, duly audited, showing the balance of cash on hand to be $238 52, and the sum of $1596 to be due from members for initiation fees and annual dues. The number of Resident members being 356, exclusive of 16 Life members.

The Rev. Dr. MURRAY read the Annual Report of the Executive Committee. They say therein that the Society having surmounted the difficulties always surrounding the establishment of a new enterprise, and passed the stage where novelty excites interest and attracts the multitude, it became the duty of the enlightened minds of our commonwealth to maintain its life and energetic progress by a steady devotion.

Although in the short period of five years, three volumes had been given to the public, in addition to a mass of valuable materials in its printed Proceedings, and a valuable library of reference collected, yet the liberal and educated of the State should not rest satisfied until the history of New Jersey is written in a manner worthy of her position and services.

The Committee referred to the difficulty they had encountered in prevailing upon the members to meet the necessary calls upon them for historical papers and addresses, obliging them, contrary to their wishes, to look beyond the limits of the State for gentlemen to perform services of that kind.

The Committee concluded their Report with the following allusion to the death of the venerable Dr. Miller, of Princeton:

"The name of this excellent man will be long dear to the Muse of history. Besides voluminous contributions to the history of his country, he was among the first founders of the New York Historical Society—he was the early and steadfast friend of this. And the last interview of the drafter of this Report with his venerable preceptor and friend, was in reference to some matters of business pertaining to this Society. It is fit that a man so distinguished among us, and who has done us such valuable service, should not be permitted to pass away from our ranks without due notice."

JUDGE DUER, from the Committee on Publications, reported the publication of another number of the Society's Periodical, and called the attention of the Society to the large amount of uncollected subscriptions. While no member is required to receive the periodical, yet, so long as no disinclination is made known, the publishing agent is bound to send the numbers as they appear; and the small sums due

therefor from various parts of the State, not warranting the appointment of special collectors, the members are necessarily expected to respond promptly to the terms of subscription.

At the present time more than $500 are due from those who have received the Periodical without dissent. The Committee are anxious to improve the size and appearance of the numbers, and will do so as soon as the receipts will warrant the additional expense.

The Committee requested to be discharged from the matters referred to them at the last meeting, connected with the articles in the Trenton State Gazette, commenting upon certain members of the Society, inasmuch as the Editor of that paper declined furnishing any statements, and objected to the reference of the subject to this Committee of the Society. They were accordingly released from the further consideration of the subject.

Mr. Wm. B. Kinney, from the Committee on Purchases, reported that since the last meeting between thirty and forty volumes, interesting and valuable to the historian, had been added to the library by purchase. But the Committee regretted to state that their exertions to obtain complete sets of the Journals of the State Senate and Assembly, had, as yet, been ineffectual. They requested the members to aid them, by making inquiries in their respective neighborhoods, and informing the Librarian of any volumes they may discover, obtainable by purchase or as donations.

The Committee also ask for information respecting files of old newspapers, of which it is very desirable that the Society should possess as many as can now be rescued from the lumber rooms and garrets which are their usual receptacles.

Mr. W. A. Whitehead, from the Committee on Statistics, presented the Criminal Statistics of Salem County from May 1st, 1840, to May 1st, 1849—showing the number of commitments, with the offences charged; a classification of the offenders; the number of indictments found, and the result of the prosecutions, &c. &c., which had been received from Col. Robert G. Johnson, of Salem.

Mr. Peter S. Duryee, in the absence of the Hon. James G. King, Chairman of the Committee charged with the expenditure of the Fund raised to procure an Analytical Index to the Colonial Documents in England, reported:—That since the last meeting of the Society they had had farther advices from Mr. Stevens, of the progress made in his researches, and the pleasure to receive from him a List of the Journals

of the Colonial Council and Assembly which he has met with in the State Paper Office, verifying the supposition, before expressed, that a complete set of both would there be found.

A copy of this list was transmitted, soon after its receipt, to the Governor, and in his Annual Message to the Legislature, he drew the attention of that body to the propriety of making an appropriation to secure copies of all such as may be necessary to render the archives of the State perfect. It is for the Society to determine whether it is advisable, through a Committee, to second the suggestion of the Governor, by memorial or otherwise. What the Society has already done, deserves some favorable consideration at the hands of the Legislature, and it can scarcely be doubted that universal satisfaction would be felt at the adoption of any measure calculated to remedy the deficiencies that now exist in the public records.

The whole amount received by the Committee towards the fund has been $530, of which $450 have been remitted to England. The balance will be required to defray farther expenses attending the agency, and it is desired that the remainder of the sum originally contemplated ($600) should be raised to meet such other expenditures as the proper arrangement and preservation of the Index may require after its receipt.

A discussion ensued, participated in by Messrs. Field, Duer, Parker, Kinney, Whitehead and others, as to the mode of forwarding the recommendation of the Governor before the Legislature; after which it was—

Resolved, That Messrs. Field, Murray, Whitehead and Potts be a Committee to draw up a memorial to the Legislature, urging a prompt attention to the subject of the New Jersey Colonial Documents in England, and explanatory of the views of the Society in relation thereto.

Rev. Dr. Murray, from the Nominating Committee, presented the names of several gentlemen proposed as Resident and Corresponding members, who were all duly elected, and further nominations were received.

The President announced the Standing Committees for the ensuing year, as follows:

On Publications—Messrs. W. A. Duer, Murray, Field, Doane, Wm. B. Kinney, W. A. Whitehead, and Cogswell.

On Purchases—Messrs. W. B. Kinney, Davidson, D. V. McLean, Field, and Mulford.

On Statistics—Messrs. W. A. Whitehead, Bradley, Jackson, Potts, and Starr.

On Nominations—Messrs. Murray, Prof. Maclean, and D. A. Hayes.

He also named as a committee to nominate officers for the ensuing year, Messrs. Kirkpatrick, Gifford, King, W. Rutherfurd, and Field.

The Society then adjourned for dinner.

AFTERNOON SESSION.

At three o'clock, P. M., the Society again convened, the Hon. James Parker, Vice President, in the chair.

Mr. W. A. Whitehead read the Society a letter from the Rev. Uzal Ogden, missionary to Sussex Co., writtten in 1771, descriptive of the country, and of the state of religion in that part of the province at that time.

Col. Johnson presented a copy of a "Lease for a year from the Right Hon. Dame Elizabeth Carteret, and Trustees of the Right Honorable Sir George Carteret, to the twelve Proprietors for East New Jersey, dated February 1681–2."

The Committee appointed to nominate officers for the ensuing year, having reported the names of those gentlemen now in office, they were unanimously re-elected, as follows:

Hon. JOSEPH C. HORNBLOWER, LL. D., *President.*

Col. Robert G. Johnson, } *Vice Presidents,*
Hon. Peter D. Vroom. }

Wm. A. Whitehead, *Corresponding Secretary.*

David A. Hayes, *Recording Secretary.*

Samuel H. Pennington, M. D., *Librarian.*

James Ross, *Treasurer.*

Executive Committee—Rev. Nicholas Murray, D. D., Rev. Daniel V. McLean, D. D., Wm. B. Kinney, Archer Gifford, Stacy G. Potts, Rev. John Maclean, D. D., Littleton Kirkpatrick, Rt. Rev. George W. Doane, D. D., LL. D., Hon. E. B. D. Ogden.

President King—whose connection with Columbia College in New York has not destroyed his interest in the Society, of which he has been so valuable a member—here introduced M. Alexander Vattemare, an Honorary member of the Society, and alluded in appropriate terms to his useful labors in establishing and perfecting

the system of international exchanges, from which New Jersey had greatly profited—a second donation of many interesting and valuable works from various cities and public bodies in France, being about to be transmitted to the Governor for distribution. Mr. King, on concluding, presented the following resolution—

Resolved, That a Committe be appointed to confer with the Governor upon the reception and distribution of the works about to be received from Mr. Vattemare, Agent for International Exchanges—

Which, after some remarks from JUDGE DUER, was adopted.

The CHAIR, on rising to put the question, cordially welcomed Mr. Vattemare, and expressed in behalf of the society, their gratification at having with them one to whom so much was due for his labors to promote good feeling among the different nations of the earth.

Messrs. Kinney, King and Field were appointed the Committee.

Mr. VATTEMARE returned his thanks for the kind reception extended to him. If in his endeavors to foster kind feelings between different countries by effecting exchanges of their intellectual productions, he had been so fortunate as to gratify his friends in America, it must be remembered that Europe had been also greatly benefitted by valuable contributions, which were estimated not by the number of volumes but by the variety and interest of the works. They could well afford to bestow of their abundance to secure such returns; and consequently no fear would be entertained that the exchanges were unequal because the same number of volumes were not sent back.

He spoke of the value, to the nations of Europe, of collections from the "great book of Nature," of the minerals, the reptiles, the birds, and other natural productions of the country, as he had told his friends in Louisiana, an alligator would be received as full compensation for a Venus de Medicis, or a bull-frog in exchange for the most valuable tome. And referred to the plan—which has been successfully carried into execution in Europe—of preserving specimens of the Forest trees of any district of country by constructing small boxes, resembling books, the backs of which would show the bark, the sides, the grain and polish of the wood, while within would be found the leaves, the fruit, the seed, &c., of each tree. The system was one calculated to excite good will, remove prejudices, and make all men truly brethren.

BISHOP DOANE said it gave him great pleasure to meet Mr. Vattemare whom he had so long and so favorably known by reputation, and to hear his own interesting exposition of his system, which was really a gospel of love to the human family. He had been much

struck with the applicability to Mr. Vattemare of the words of Shakspeare,—for he seemed one who

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

In answer to an enquiry by Judge Duer, Mr. VATTEMARE stated that no objection had ever been raised to the receipt of any political works from America, not even in Austria. The system was considered as based upon a principle above any and all political opinions, "The Republic of Letters," embraced in its domain as well Empires and Kingdoms as Republics. When he first introduced the subject to Prince Metternich, he had, himself, suggested the probability that some works might be objected to; but the Prince stated his desire to have "every thing,"—and said, not only that the scheme was good, but *that he had entertained the same idea himself;* which the then Minister of Foreign Affairs had significantly observed was conclusive evidence of its merits. The Emperor of Russia had also cordially consented to a liberal interchange of works with America.

The hour of 4 having arrived, ARCHER GIFFORD, Esq., of Newark, read to the Society a paper on the Aborigines of New Jersey; for which, on motion of Mr. WM. B. KINNEY, the thanks of the Society were voted to Mr. Gifford, and a copy requested to be placed in the hands of the Committee on Publications.

Mr. FIELD alluded in brief but feeling terms to the death of Dr. Miller, and was followed by Dr. MURRAY, Dr. PROUDFIT, the PRESIDENT, and others, and a resolution offered by Mr. Field was adopted, as follows:

Resolved, That the Executive Committee express to the family of the late Rev. SAMUEL MILLER, D. D., in such manner as they may deem advisable, the sensibility of the Society to the loss which it, in common with the community generally, has sustained, and convey to them their sincere sympathy and condolence.

The Society then adjourned to meet at NEWARK on the *third Thursday of May* next, in accordance with the by-laws.

SELECTIONS FROM THE CORRESPONDENCE AND PAPERS

Laid before the Society, January 17th, 1850.

FROM MRS. MARY W. THOMPSON.

South Brooklyn, *Nov. 26th*, 1849.

To the New Jersey Historical Society:

Gentlemen—I herewith have the honor to present to you, together with some other papers, the works of Col. Humphreys, a scholar and patriot of the Revolution, published in 1790.

Instead of confining myself to a simple donation of the book, I will, by your indulgence, express some thoughts upon matters in which I have felt personally interested, and which I hope may not be considered out of place among other more important transactions of your Society.

The original manuscript of this work is among the collections of the New York Historical Society, where it was deposited, as I have been informed, by Colonel John Trumbull, an old friend of the author; and the book may have some value in your estimation, as containing notices of a young Jerseyman, Lieutenant Maurice DeHart, who fell in an attack on Fort Lee, in the war of the Revolution, being Aid-de-Camp to General Irvine, and on the occasion of his death volunteer Aid to General Wayne. His death is the subject of an elegy, and is also referred to in another part of the work, where it is associated with the names of Warren and Montgomery.

The late Captain W. C. DeHart, in the course of some interesting publications which illustrate the ancient glory of his native town, mentions the name of this officer. It is remarkable that the children of Dr. Mathias DeHart, of Elizabetown, (1) were all identified with the struggle for Independence, three sons having been commissioned officers in actual service, and two daughters married to officers of the Army.

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(1) Col. Wm. DeHart, Capt. Cyrus DeHart and Lt. A. D. C. Maurice DeHart. *Margaretta* married Jesse Baldwin, of Newark, Lieutenant and Quartermaster, (his first wife.) *Amelia* married Capt. Alex. Thompson, of N. Y.

The example and teachings of the old stock have not been lost upon a succeeding generation, but have added fresh laurels to the military annals of our country. Captain DeHart, of whom, since the grave has closed upon his mortal remains it may be lawful to speak in the terms of high eulogium, was well known to you as a gentleman of rare literary accomplishments, and in the science of military law as an advocate and author, of high judicial attainments. He distinguished himself by gallant and faithful service in Mexico—spared, indeed, from death in a perilous campaign, but to endure the tortures of a lingering disease, whose only alleviation was the reflection that he was blest in his last moments by the consolations of Religion, in the bosom of his family, and the home of his fathers.

The bloody fields of Cerro Gordo, Contreras and Cherubusco, remind us of other deeds of noble daring within his family circle. A kinswoman of Captain DeHart welcomes the return in triumph (though not unscathed) of her husband, Major J. R. Smith, from the deadly strife—twice severely wounded, but still retaining his position with but seven men, till all were shot around him save one who assisted him from the field. A friendship of long standing formed from his connection with my deceased husband's old regiment, must excuse the liberty which I have taken in thus transferring the honorable notice of his gallant conduct from the official despatches.

I trust it will be pardoned in me to speak here of another relative (a nephew) of Maurice De Hart. I allude to my lamented husband, the late Colonel Alexander R. Thompson, whose life was surrendered on the battle-field of Okee-cho-bee in Florida, whose character and services have become familiar to the country. In the language of the Major General, now commanding the Army of the United States who has inscribed his epitaph, "*With morals founded on Christian Piety, his life was exemplary, as his death was glorious.* The son of a gallant officer of the Revolutionary Army, *his devotion to country was the dictates of principle and example.*" Although Colonel Thompson was a native of New York, it seems to me appropriate that a record of his memory should be in the possession of your Society, as he was related on the maternal side to a New Jersey family, and as his father commenced his military life in your State at the time of the occupation of the city of New York by the British Army.

In conclusion, I will observe, that the alliance of an illustrious citizen of New Jersey, (Winfield Scott,) who ranks by common consent among the greatest chieftains of the age, with a lady (2) who is a col-

(2) Mrs. Mayo, of Va., the mother of Mrs. Gen. Scott, was a DeHart, of Elizabethtown.

lateral relative of the gallant youth whose death is commemorated in the volume which I present to you, adds another link to the chain which binds the heroic era of the Revolution with the achievements of modern times.

I have the honor to be, gentlemen,
Most respectfully, &c. &c.
MARY W. THOMPSON.

COPY OF A LETTER

From the Rev. Uzal Ogden, *Missionary to Sussex Co., New Jersey, to the Secretary of the Society for the Propagation of the Gospel.*

PRESENTED BY Mr. W. A. WHITEHEAD.

New Town, Sussex County, *July 8th*, 1771.

Reverend Sir,—

* * * * * * *

Permit me now Sir to give first a short account of the country wherein I reside. 2dly an account of the state of affairs respecting the Church, and 3dly an account of my labours since June 6th, 1770.

First, As to the County of Sussex. It is an exteriour county of New Jersey, about 60 miles in length and 30 in breadth, situated on the River Delaware, which is navigable to the city of Philadelphia [which] is about 100 miles distant and New York the distance of 60 miles. To these cities they send their Iron, Wheat, Flaxseed, Cattle, Hams, Butter &c. The country is mountainous, the soil in common pretty good and produces excellent wheat. The inhabitants are much divided in their sentiments about religion, there being at least a dozen different denominations among them and a few Deists. The most numerous of the sectaries are the English and German Calvanists—the former have three meeting houses which are vacant. The people's being thus remarkably divided disables almost every sect from supporting the Gospel; so that in a county where there are Inhabitants sufficient to support several clergymen, there is but a single illiterate separate preacher residing in it.

Secondly—As to the state of affairs respecting the Church. The number of families in Sussex that are in communion with the Church of England is 63, the number of my catechumens by reason some families live 6 or 8 miles from the place of worship and therefore can

but seldom attend—only 41. There are several families of Lutherans in different parts of the county who are particularly desirous to associate with us. About one third part of the church members dwell in New Town (at this place I have taken lodgings) and have formed themselves into a Society. Here at first we had Divine service every other Sunday but for a reason which I shall mention presently we have public worship only one third of the time. Here also the Parsonage house is building, and it is here likewise the County Court house is built, which is very commodious and serves us to perform Divine Service in. There are about a third of the Church families who reside at Knowl Town 22 miles distant from New Town; at this place I attend Divine worship once in four weeks. Here we have a convenient building to perform public worship in but have been obliged in moderate weather by reason of the large number of people who assemble, to perform Divine service in a field.

At Hacketts-town, 16 miles and Roxbury 18 miles distant from New Town [*Note.* Roxbury is in Morris County] and 7 miles distant from each other reside the other third of the Church members. At first I read prayers &c. at each of these places on Sunday in every eight weeks, at Roxbury in a barn, and at Hacketts-town in the Presbyterian Meeting House; but within these three months past, at the request of the people I have officiated at each town once in 4 weeks on the same day. This indeed increases my labour but we find it very beneficial.

Thirdly—As to my labors since June 5, 1770. Besides officiating at the several places above mentioned I have had, and complied with divers invitations to read prayers and a sermon on week days in some of the meeting houses and dwellings of the Dissenters; who, of every denomination attend Church in great numbers, on Sunday, and behave very decently; many of them had never seen our public worship performed until I came into the county and were not a little prejudiced against the Church of England; conceiting we were but little different from *Papists*, but prejudice wears off remarkably and several of the most bigotted of 'em are not only become constant attendants at our public worship but subscribe something towards our public buildings and to my salary.

I am with due respect Reverend Sir &c

UZAL OGDEN, Jun'r.

CRIMINAL STATISTICS OF SALEM COUNTY.

RECEIVED FROM COL. ROBERT G. JOHNSON.

A Table of the Number of Commitments to the Jail of Salem County, New Jersey, from the 1st of May, 1840, to the 1st of May, 1849, with the Offences Charged.

Offences Charged.	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	Total
Adultery,					2						2
Arson,					2						2
Assault and Battery,	5	8	7	10	12	8	5	8	6		69
Bigamy,				1							1
Burglary,		3		2		1	2		1		9
Forgery,		1			1						2
Fornication,		1		1				1	1		4
Grand Larceny,	1				2	2			5		10
Horse Stealing,	2								3		5
Larceny,	6	5	6	11	3	4	5	5	5		50
Manslaughter,		1					1		1		3
Misdemeanor,	2	4	3	6	5	11	2	3	5		41
Murder,		1							2		3
Perjury,				2							2
Rape,				1	1	1	1				4
Robbery,				2							2
Swindling,		1									1
Total,	16	25	16	36	28	27	16	17	29		150

Classification of Persons committed to Salem County Jail, from May 1st, 1840, to May 1st, 1849.

White Adult Males.	White Adult Females.	Colored Adult Males.	Colored Adult Females.	White Male Children.	Colored Male Children.	Total.
49	1	75	17	3	5	150

A Table of the Number of Indictments found, dispositions of, and punishments, in the Salem County Court, from May 1st, 1840, to the 1st of May, 1849.

Years.	No. of Indictments.	Plead Guilty.	Convicted.	Acquitted.	No agreem't of Jury.	Not Tried.	Fined.	Commit'd to Co. Jail	Impri'd in State Penit'y	Whipped.
1840	13	8	5				6	1	3	
1841	22	7	6	1		4	8	1	1	1
1842	33	16	8	3		2	24	5	2	
1843	32	11	13	4		1	7	10	8	
1844	35	23	7	1		4	21	6	4	
1845	24	8	6	3	2		8	4	2	
1846	17	12	6	2		2	9	4	5	
1847	14	8	3	7		1	6	1	3	
1848	12	7	3	4		3	2	6	2	
1949	3		2	1				1	1	
Total,	205	100	59	26	2	17	91	39	31	1

A Table of the different Crimes upon which Indictments were found in Salem County, from the 1st of May, 1840, to the 1st of May, 1849, with the number on each charge, each year.

Offences.	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	Total
Adultery,					1						1
Arson,					1						1
Assault and Battery,	6	13	14	12	10	14	6	8	6	2	90
Bigamy,				1							1
Burglary,				1							1
Forgery,			2			2					4
Fornication,			1	1	16		1				19
Grand Larceny,	1										1
Horse Stealing,	1								3		4
Larceny,	5	2	9	8	3	5	5	3	2		41
Misdemeanor,		1	2	5	4	2	2	2	1		18
Murder,		1					1	1		1	4
Perjury,		1					1				2
Rape,				1		1	1				3
Robbery,			2	2							4
Selling Liquor,		3	3	1	1						8
Total.	13	22	33	22	35	24	17	14	12	3	202

A Table of the Number of Actions brought, Judgments taken, and Verdicts recorded, in Salem Court, from May 1st, 1840, to May 1st, 1849.

Years.	No. of Acti'ns Com-m'nced	Judg-ments in Cir-cuit.	Judg-ments on Bonds	Ejectment Trials.		Assumpsit.		Covenant.		Trespass.	
				Ver-dict.	No Verdict	Ver-dict.	No Verdict	Ver-dict.	No Ver dict.	Ver-dict.	No Ver dict.
1840	29	13	30			1					
1841	73	27	61			3	1				
1842	73	26	107	4		2	1				
1843	50	29	89			1	1				
1844	30	18	58	1		2	1				
1845	43	20	64					1	2		
1846	38	12	35	4		2	1				
1847	33	9	44	1							1
1848	46	17	83		1	1					
1849	15	6	35								
	430	177	606	10	1	12	5	1	2		1

COPY OFF LEASE FOR A YEAR

The Right Hon^ble^ Dame Elizabeth Carteret and Trustees of the Right Hon^ble^ Sir George Carteret
(to)
the twelve Proprietors
(for)
East New Jersey
dated February 1 1681

PRESENTED BY COL. R. G. JOHNSON.

*** As this Document is one in the Chain of Title to the Soil of New Jersey, not printed in Leaming & Spicer's "Grants and Concessions" it is inserted here to facilitate a reference to it.—One of the Originals is in the Rutherfurd Collection of Papers, and another in Philadelphia, from which last this copy was taken.

This Indenture Made the ffirst day of ffebruary in the ffour and Thirtieth year of the Reign of our Sovereign Lord Charles the Second by the grace of God of England Scotland ffrance and Ireland King Defend^r^ of the ffaith &c. Anno Domini 1681 Between the Right Hon^ble^ Dame Elizabeth Carteret Widow the relict and Sole Executrix of the last Will and Testament of the Right Hon^ble^ S^r^ George Carteret Kn^t^ and Barr^t^ Deceased the Right Hon^ble^ John Earl of Bath the right Hon^ble^ Bernard Greenvill Esq^r^ brother of the said Earl of Bath the Hon^ble^ S^r^ Robert Atkyns Kn^t^ one of the Barons of his Ma^ties^ Court of Excheq^r^ Thomas Pocock of the parish of St. Andrews Holborne in the County of Midd^sex^ Gentleman and Thomas Cremer of the same Gentleman of the One Part William Penn of Warminghurst in the County of Sussex Esq^r^ Robert West of the Middle Temple London Esq^r^ Thomas Rudyard of London Gentleman Samuel Groom of the parish of Stepney in the County of Midd^sex^ Marrinor Thomas Hart of Enfield in the said County of Midd^sex^ Merch^t^ Richard Mew of Stepney aforesaid Merch Thomas Willcox of London Goldsmith Ambrose Rigg of Gatton place in the County of Surrey Gentl. John Heywood Citizen & Skinner of London Hugh Hartshorn Citizen & Skinner of London Clement Plumsteed Citizen & Draper of London and Thomas Cooper of London Merchant tail^r^ of the other Part Witnesseth that the said Earl of Bath Lord Crew Bernard Greenvill S^r^ Robert Atkyns

and S^r Edward Atkyns by and with the Consent and direction of the said Dame Elizabeth Carteret testified by her being party to these presents and signeing and sealing the same And the said Thomas Pocock and Thomas Cremer by and with the consent and direction of the said Dame Elizabeth Carteret John Earl of Bath Thomas Lord Crew Bernard Greenvill S^r Robert Atkyns and S^r Edward Atkyns testified as aforesaid for and in consideration of the Sum of ffive shillings of Lawfull money of England to them some or one of them in hand paid by the said William Penn Robert West Thomas Rudyard Samuel Groom Thomas Hart Richard Mew Thomas Willcox Ambrose Rigg John Heywood Hugh Hartshorn Clement Plumsteed and Thomas Cooper att and before the Sealing and Delivery of these presents the receipt whereof they do hereby acknowledge have granted bargained and sold And by these presents Do grant bargain and sell to the said William Penn Robert West Thomas Rudyard Samuel Groom Thomas Hart Richard Mew Thomas Willcox Ambrose Rigg John Heywood Hugh Hartshorn Clement Plumsteed and Thomas Cooper All that Easternly part share and portion And All those Easternly parts shares and portions of All that whole and intire Tract of Land in America heretofore called New Cœsarea or New Jersey Extending Eastward and Northward along the Sea Coasts and a certain River called Hudsons River from the East Side of a certain place or Harbour lying on the Southern part of the same Tract of Land and commonly called or known in a mapp of the said Tract of Land by the name of little Egg Harbour to that part of the said River called Hudsons River which is in ffourty one degrees of Latitude being the farthermost part of the said Tract of Land and premises which is bounded by the said River and crossing over from thence in a straight line extending from that part of Hudsons River aforesaid to the Northermost branch of a certain River there called Delaware River and to the most Northerly point or boundary of the said intire Tract of Land and premises now called the North partition point And from the said North partition point Extending Southward unto the more Southernly point by a straight and Direct Line drawn through the said Tract of Land from the said north partition point unto the said South partition point called the line of partition Deviding the said Easterly part share and portion from the Westernly part share and portion of the said Tract of Land And all and every the Isles Islands Rivers Mines Mineralls Woods ffishings Hawkings Huntings ffowlings And all other Royalties Governments Powers fforts ffranchises Harbours Profits Commodities and Hereditaments whatsoever unto the said Easternly part share and por-

tion parts shares and portions of the said Tract of Land and premises belonging or in any wise apperteyning with their and every of their Appurtenances And the Revertion and Revertions Remainder and Remainders Rents Issues and Profitts of the same and of every part and parcell thereof All which said Easternly part share and portion parts shares and portions are now called by the name of East New Jersey To have and to hold the Easternly part share and portion Easternly parts shares and portions of the said Tract of Land and now called East New Jersey And all and Singular other the premises herein mentioned or intended to be hereby bargained and Sold with their and every of their Appurtenances unto the said William Penn Robert West Thomas Rudyard Samuel Groom Thomas Hart Richard Mew Thomas Willcox Ambrose Rigg John Heywood Hugh Hartshorn Clement Plumsted and Thomas Cooper and their Executors Administrators and Assigns from the day next before the date of these presents for and unto the full end and term of one whole year from thence next ensuing and fully to be compleate and ended Yielding and paying the rent of one peper Corn att the ffeast of St Michaell the Archangel if the same be lawfully demanded To the intent and purpose that by virtue of these presents and of the Statute of transferring uses into posession the said William Penn Robert West Thomas Rudyard Samuel Groom Thomas Hart Richard Mew Thomas Willcox Ambrose Rigg John Heywood Hugh Hartshorn Clement Plumsteed and Thomas Cooper may be in actuall possession of the said premises and be thereby enabled to accept of a Grant and Release of the Revertion and Inherritance thereof to them and their Heirs In Witness whereof the parties to these presents interchangeably have sett their Hands and Seales the day and year first above written

Eliz. Carteret {seal} Bathe {seal}

Crewe {seal} B. Grenvill {seal}

Robert Atkyns {seal} Edw. Atkyns {seal}

Tho. Pocock {seal} Tho. Cremer {seal}

DONATIONS

Announced January 17th, 1850.

From the Maryland Historical Society—Fourth Annual Address before the Maryland Historical Society, by Thomas Donaldson.

From Col. R. G. Johnson, of Salem—A printed copy of Division and Brigade Orders, on the disbanding of the troops accompanying the Western Expedition, dated Trenton, Dec. 22, 1794.

Original Brigade Return of the Regiment at Haddonfield, Dec. 25 & 26, 1776, &c.

Original Return of Robert Newcomb's Brigade, stationed at Woodbury and vicinity, Nov. 18, 1777.

Several Continental and Provincial Bills.

From Hon. Jos. C. Hornblower—History of the Town of Litchfield, Conn., by Geo. C. Woodruff.

From Hon. Wm. L. Dayton—Letter of A. H. Palmer to Hon. J. M. Clayton, communicating a Plan for opening American Commerce with the Oriental Nations, &c.

From Joseph P. Bradley, Esq.—Address before the Literary Societies of Rutgers College July 24, 1849, by J. P. Bradley, Esq.

From the New England Historical and Genealogical Society—The October number of the N. England Historic and Genealogical Register.

From the American Philosophical Society—Proceedings of American Philos. Society, from April to September, 1849.

From Hon. D. S. Gregory—New Mexico and California, by Emery, Abert, Cooke and Johnstone.

Map accompanying the same.

From Mrs. Mary W. Thompson—Address of Rev. Dr. Ferris, at the funeral of Col. Alex. R. Thompson, (U. S. Army) delivered at West Point, May 25, 1838.

Sermon by Rev. Dr. Knox, on the occasion of the death of Col. A. R. Thompson, delivered in New York, Feb. 11, 1838.

The Miscellaneous Works of Col. D. Humphreys.

From Jacob Johnson, of Newark—Alden's New Jersey Register for 1811.

From Samuel Burnet, of Livingston—Acts of 31st Gen. Assembly of N. J., 1st Sitting, 1806.

Public Acts of Gen. Assembly of N. J., 1823.

Private Acts of Gen. Assembly of N. J., 1823.

Private Acts of 41st Gen. Assembly of N. J., 1st Sitting, 1816.

Votes and Proceedings of 40th Gen. Assembly of N. Jersey, 1st Sitting, 1815.

Acts of Gen. Assembly of N. J., 1818. Imperfect.

From Mr. P. J. Gray, of Camden—Votes and Proceedings of General Assembly of Province of N. Jersey, from 1760 to 1773; incomplete.

Votes and Proceedings of Gen. Assembly of State of N. J., from 1776 to 1780; incomplete.

Votes and Proceedings of Gen. Assembly of the State of N. Jersey, from 1794 to 1800.

Journal of Council of N. Jersey, from 1776 to 1787; incomplete.

Acts of Gen. Assembly of the Province of N. Jersey, from 1760 to 1770—incomplete.

A Grant in Parchment of Sam'l Wharton to Henry Dawkins and John Ellis of an undivided seventy-second part of a tract of Land in North America, beginning on the River Ohio opposite the Scioto, thence Southerly through the Pass of Cuasioto M'ts, thence along the South side of said Mountains North-easterly to the Fork of the Great Kanawha, &c., &c., agreed to be purchased of the Commissioners of His Majesty's Treasury, by Hon. Thos. Walpole, John Sargent, Benjamin Franklin, and Samuel Wharton, January 4, 1770, &c.

From Mr. Isaac Collins, of Philadelphia—Memoir of the late Isaac Collins, of Burlington, New Jersey.

From Mr. James Crane, of Elizabethtown—An Almanac of 1785, printed in New York.

Grant from State of New York, for 100 acres of land in the Township of Junius, 1795.

TREASURER'S REPORT,

January 17th, 1850.

James Ross, Treasurer, in Account with the New Jersey Historical Society.

Dr.			Cr.		
To Balance in the Treasury, Jan. 18, 1849, as reported, -	609	81	By Cash paid Committee on fitting up Library, - -	103	40
" Amount of Initiation fees, and annual dues received during the year, - - - - - -	294	00	" Cash paid Committee on Purchases for Library, -	130	78
" Amount received from sales of Vol. II. of the Society's Collections, - - - - - - -	8	00	" Cash paid Leavitt, Trow & Co., for Printing Vol. III. of Society's Collections, - - - - -	449	10
Amount received from sales of Vol. III. of the Society's Collections, - - - - - - -	94	88	" Cash paid for Stationery, Postage, and other incidental expenses, - - - - - - - -	50	91
			" Commission of 10 per cent. on sales of Vol. II. Society's Collections, - - - - - - -		80
			" Commission of 10 per cent. on sales of 26 copies of Vol. III. Society's Collections, at $1.50, - - -	3	90
			" Commission of 10 per cent. for Collection of $294, dues,	29	40
			" Balance of Cash on hand, on deposit in the Newark Banking & Insurance Co., - - - - -	238	52
	1006	81		1006	81

The undersigned, appointed to audit the accounts of the Treasurer, hereby certifies that he has examined the same, with the books of original entry, and the vouchers therefor, and finds them to be correct.

JNO. WHITEHEAD,

Chairman of Auditing Committee.

NEWARK, January 16th, 1850.

MEMBERS ELECTED

JANUARY 17TH, 1850.

RESIDENT MEMBERS,

Rev. Levi S. Beebee, *Freehold.*
Edward Burroughs, *Newark.*
Stephen Congar, *Newark.*
John L. McKnight, *Bordentown.*
Rev. James J. Bowden, *Jersey City.*
Lyman A. Chandler, *Rockaway.*
Alexander C. Farrington, *Newark.*
Charles Parker, *Freehold.*
John Tennent Woodhull, M. D., *Freehold.*

CORRESPONDENT MEMBERS.

James P. Barton, *Zanesville, Ohio.*
A. Manning Norton, *Mount Vernon, Ohio.*
James L. Bates, *Columbus, Ohio.*
John L. Stephens, *New York City.*

THE ABORIGINES

OF

NEW JERSEY,

Read before the New Jersey Historical Society, January 18th, 1850,

BY

ARCHER GIFFORD, ESQ.

THE ABORIGINES.

It has been the pride of every nation to derive its ancestry from a period of earliest date, while its origin may be involved in the darkest uncertainty. Beyond the traditionary compilations of Confucius, the Celestial Empire can claim no knowledge of its commencement,—proud Rome is content to stop at the fabled nursery of Romulus,—and even she who arrogates to herself the title of the mistress of the seas, claims no existence beyond the barbarous Celtic clans of her island that fled before the imperial standards of Cæsar. The dim light of antiquity shines no brighter on this Western Hemisphere, but the silent monuments that it contains, the peculiarities of its inhabitants, and their comparative intelligence when first discovered in modern times induce the enquiries—

Who were the aborigines of New Jersey?

From what race of men did they spring?

Whence did they come to this continent?

These are questions not readily solved without pursuing the enquiry through many ages and over a very large extent of country.

In taking this range it is not our intention to make any particular classification of this people as they now exist, a task so imperfectly accomplished by the ablest hands, and rendered almost impossible by reason of the migratory habits of these children of nature, in the absence of any intellectual culture, without the permanent institutions of civilization and consequent deprivation of the arts and refinements, which happily tend to consolidate and improve society. By them a bond of union is formed for purposes of protection against their foes or, more frequently, from that propensity of human nature, a predatory impulse with motives of revenge, or the acquisition of property, and thus a tribe is exterminated and another formed from the original stock as their exigencies may demand.

Assuming the best arrangement of the Indian tribes that has been submitted to us by the early writers upon the history of America, and the more recent accounts that are to be derived from the researches of our Colden, Schoolcraft, Gallatin, Catlin, Duponceau and others, we shall endeavor to ascertain from which of the ancient nations they may be supposed to have descended, how they became inhabitants of our continent, (giving as wide a scope as the limits of an historic paper will permit,) and then endeavour to confine ourselves to those tribes that have hovered around and located themselves within this region of country, and may be dignified by the title of "The Fathers of our Province;" their settlements upon and interest in the soil which we now cultivate and inhabit, with an impartial view of their characteristics and habits as a people worthy of a better fate than that of a "nation scattered and peeled, meted out and trodden down, whose lands their enemies like an overflowing river hath spoiled," —not that we claim to be their descendants, although we may perhaps as well give them a paternal title as do the people of England's soil, who assume for their *proavi* the ancient Britons whose blood has been mingled with that of their Roman invaders, their Norman conquerors, and the hordes that have swept down upon them from the North until like the Assyrians they may be said with truth to have lost their identity, and to be composed only of the people of all other nations. But we should not scorn the origin that may be traced in some cases to run on to fame and honor. There are indeed within the limits of the proudest state of our Union, those whose voices were once raised and even now may be heard in the highest councils of our Republic, imposing the gravest silence and respect, whose lips spake wisdom, who have followed out the sources of their line to the daughters of their wildest forests. Talk to them of their "First Families" and they dwell with pride upon the noble qualities and virtue of that dauntless Indian maid, who interposed herself between the captive seaman and the cruel preparations for his death, and thus became the mother of the Randolph's, Bollen's, and Robinson's of Virginia. But to our purpose, and in order to arrive at some degree of certainty as to the first peopling of American soil, we will consult those writers whose earliest researches and devotedness to such inquiries entitles them to consideration in this place.

We cannot vouch for the statements of that learned Antiquarian Rafinesque, who tells us that in the year of the world 1200, or 2800 years before the Christian era, the magnetic needle was introduced, and in use, because in the books of the Chinese historians, it is related

that 307 years after the Deluge, embassies were sent to the Celestial Empire from foreign countries, or that the three sons of Noah with this knowledge divulged by their father set foot upon our continent before it was severed from Asia and Africa, 200 years after the flood in the days of Peleg, when as the sacred record informs us, the earth was divided.* Nor are we prepared to accredit the learned Doctor Clark, that in the time of the patriarch Job, the pathway of the mariner through the seas was directed to our shores by this Cynosure, because of the expression, "no mention shall be made of coral, or of pearls, for the price of wisdom is above rubies," implying that this wisdom that aided man to make the discovery of the magnetic needle, and apply it to the purposes of navigation, on account of its polarity, is the wisdom which is *above rubies*† altho' the wars and revolutions which are incident to society, may have tended to the loss of that knowledge, a conclusion as warrantable as to believe that men of that age, as in this, could direct the winged lightning in a pathway to convey momentary intelligence, or, create, at once, pulsations of the minutest periods of time between the extremes of a continent. There are also accounts of the Egyptians, as a maritime people by the aid of the Phœnicians, as early as fourteen centuries before Christ, passing through the Mediterranean and skirting the entire coast of Africa, and also of the Norwegians, who visited America from Greenland in the tenth century,‡ and there are other statements more within the range of probability, as related by Calmet, who adduces classical authority respecting the discovery of America, and the origin of its inhabitants; that voyages were frequent about the time of the Christian era, and that the adventurous Phœnicians first opened the way for the Romans, Greeks, and Carthaginians.

It would be a wearisome task to give the various speculations that have been made on this subject, and their authorities, and yet there are two or three of them which we will briefly notice, as most agreeable to reason, and supported by such proofs in connection with Sacred

* Gen. x. 25.

† The attractive properties of the load-stone must have been observed from its first discovery, and there is every reason to believe that the magnet and its virtues were known in the East long before they were known in Europe.—*Dr. Clarke, in notes, on Book of Job.*

‡ Lord Monboddo supposes the continent of America to have been known to the people of the old world as early as the siege of Troy, which was 1100, B. C., about the time of Solomon, or rather 100 years before that king, nearly 3000 years since. Iceland being peopled from Norway and Greenland from Iceland, and from thence to the mouth of the St. Lawrence, about 1000, A. D.—*See Amer. Antiq.*

History, as to have left little doubt among the learned with regard to the source from whence the Indians who inhabited America on its discovery were derived. In following out these theories it will not be expected that they are to be detailed with the accuracy they are presented by historians; they will be briefly submitted with corroboratory scriptural statements and facts, which have their existence in our wide spread country, proving the far distant origin of these sons of the forest, and more especially those who may be styled the *First Jerseymen.*

And first, we may look to that people of whom it was promised to the Patriarch, that "they should be as the dust of the earth, so that if a man could number the dust of the earth they might be numbered," or in extension "as the stars of heaven,"* and we are familiar with their name throughout their history in sacred and profane writings, as a restless ever-changing people, strongly predisposed by their natural and moral constitution to fulfil the predictions of planting themselves in "far countries," "the ends of the earth," "the countries of the going down of the sun," and from whom "the ships of Tarshish were to bring them and their silver and their gold with them." These and similar prophetic sayings have encouraged the belief that on the dismemberment of the ten tribes from the kingdom of Judah, and Benjamin being a quarter of a century afterwards conquered by Salmanazar the king of Assyria, they became, as Josephus† tells us, dispersed among the Parthians, Medes, Indians and Ethiopians, from whence they never returned to their ancient inheritance, but were subject to the sceptres of their barbarous princes. The Syrians, the most locomotive race mentioned in history, having subjugated the Parthian Empire about 500 years before the Christian era, communicated doubtless much of their manners and customs, while they became in like manner affected by those of the Jews, and disposed in some measure to the practice of many of their rites and ceremonies, for we hear of the Parthians especially mentioned as being present in respectable numbers at the Pentecost some 400 years after,‡ thus intermixed with this nation and the Scythians, and preserving in some degree their religious rites, though debased by the *Calves of Jeroboam,* they are led by historians under these wandering tribes, through ancient Tartary, increasing and multiplying as they journeyed, going forth in the language of Esdras "into a far country where never

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* Gen. xiii. 16, xv. 5. Zech. x. 9. Is. xlvi. 11. Zech. viii. 7. Is. lx. 9.

† Jos. Antiq. Book ix. c. 19.

‡ Acts xi. 9.

mankind dwelt,"* and onward over what is now called the north-eastern part of the Russian Empire, to Behring's straits, which passing over, they peopled the north-western parts of America; hence the peculiarities of this amalgamation which we will presently notice. We will not trouble our hearers with the process by which the advocates for this mode of colonization conduct them over this immense region, by supposing the rivers to have been frozen, and other tedious means of their advancement, reminding us of what the poet has said,—

> And they had travelled many a day,
> And many a river passed over,
> And many a mountain ridge had crossed,
> And many a measureless plain,
> And now amid the wilds advanced;
> Long is it since their eyes
> Have seen the traces of other men.†

It does not matter as to the speculations whether the European and American continents were then united; this notwithstanding appears to be one avenue to the settlement of America, by people who becoming possessed of our northern country, many of them in the spirit of conquest or adventure, and invited by the genial climes of southern latitudes, have spread themselves far and wide over the land, new indeed to them, but in many portions of the Missouri, and in Central America especially, even at that period exhibiting by architectural remains, the esoteric marks of science and art, in a people who had their existence and passed away, before the period which we dignify by the name of antiquity commenced.‡

Another theory commences with the time of Solomon, 1,000 years

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* II. Esdras xiii. 41.

† Southey.

‡ Humboldt's & Stephens's Travels in Central America.

* We venture upon the theory that California was the Ophir of antiquity, and was discovered by the Phœnicians, the earliest of navigators, who built those cities the splendid ruins of which are spread over the American continent. This is the general impression of all travellers. Recently, reports speak of expeditions of discoveries between the mountains of the Cordilleras, where a numerous race of white people, of a warlike character and great wealth, is said to inhabit walled cities and inaccessible mountains, some of whom have proceeded further into the interior than any other travellers. * * * * * * *

The missing tribes, in taking a north-western direction, would have crossed to the coast of America, over Behring's Straits, in eighteen months; and this numerous and warlike body, passing down the Pacific coast to Central America, came upon the cities of the Phœnicians (the Canaanites) and their splendid temples, and destroyed them a second time. The descendants of those tribes are there at this day.

Genabrado, a historian of note, refers to the passage in Esdras (in his bib. 1 chron., page 150,) proving, conclusively, the passage of the tribes to this continent, tracing them

before the Advent of our Saviour, more worthy of our attention and deeper interest, connected with this subject, because better supported by scriptural facts which are ever consistent, and form the most reliable basis of historic truth. It was the opinion of Lord Monboddo that this continent was certainly known to the old world as early as the siege of Troy, which corresponds with that important era, the crowning of the son of Jesse as king of Israel. The commercial connections he formed with the Tyrians, the boldest navigators of those days, lead to the conclusion that the mines of some far distant country furnished these resources; once in three years his ships arrived.* What voyage ever in those days of nautical inexperience could have required more than three times the period it now takes to circumnavigate the globe?† When we are apprized of the fact that by the conquest of Edom the ports of the Red Sea became

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to Greenland, then to Labrador, and finally to California. De Gamarra corroborates this in his "Historia" (1, fol. 7.) Father Malvenda (lib. 3 antique, cap. 18) brings the tribes to Kamschatka, near the straits now called Behring's, which was supposed then not to be a water passage, but united with the continent of America. Pliny (lib. 6, cap. 7) entertained the same opinion when those regions were under the dominion of Aniou and Quivera.—*M. M. Noah's Times, 3d March*, 1850.

* I. Kings x. 22.—The abundant and costly materials from which that magnificent temple was erected and furnished, by Solomon, excites our admiration, and enquiry from what country this inexhaustible wealth could have been derived,—greater in amount than all the concentrated riches of Christendom, if we include the structure itself and its gorgeous decorations, estimated as equal to £900,000,000.—1 Chron. xxviii. 11, 12, 15, 22, 24.

† David, having subdued the kingdom of Edom, became master of the two great seaports on the Red Sea, Elah and Ezionber. From thence he sent his fleets to Ophir and Tarshish, whence they brought, in their several voyages, an immense public revenue and prodigious sums of gold. When David died, his son Solomon, taking the advantage of peace, went in person to the above-named ports, to superintend the building of his ships, the fortifying of the port, and arranging the plans of the voyages to Ophir. His alliance with Hiram, king of Tyre, gave him the control of the Syrian seamen, the most skilful of all others, in maritime affairs, in managing a long voyage; and as the use of the compass was then unknown, they relied on coasting, or keeping as near to land as they could with safety. Hence a three months' voyage in the present day required three years in those times; and Solomon, in his trade to Africa, Arabia, Persia, and India, together with his long voyages to Ophir and Tarshish, made silver in Jerusalem as plentiful as the stones in the streets—(1 Kings x. 27.) Our theory is, that the ships for Tarshish went to the southern coast of Africa from the Red Sea—to what we know as the coast of Guinea. Those bound for Ophir passed out of the Red Sea at the Straits of Babelmandel, crossed the Arabian Gulf, passed through the Straits of Sunda, coasted by the Philippine Islands, Japan and Kamschatka, through Behring's Straits into the North Pacific, and so down to the Bay of San Francisco, where all the ships took in their cargoes of gold and silver, in the ore, from the mines which the Scriptures called Ophir. The voyage was safe. There was no necessity of being out of sight of land; and, from the number of islands on the whole coast, there were ports of entry, all of which were accessible to ships of light draught of water. If this theory is correct, and California is the Ophir known to David and Solomon, and the source of

tributaries to this king and that the navigators of that period did not

"Tempt too far the dangerous seas,"—

we can readily believe that a voyage through the Straits of Babelmandel across the head of the Indian Ocean, by the coast of Asia, to the Northern Pacific, coast-wise and southward by the western part of our continent, to the bay of San Francisco, and returning, would require at least that length of time, and these vessels may have obtained their heterogenous cargoes of apes and peacocks, ivory and wood, at some of the numerous islands on the passage.* †

If it is supposed that the coast of Africa from its proverbial richness was the proper destination of these ships, we may observe that the gold *grains* and dust of those shores are spoken of, but never the *wedge* of gold, a term pecularly applicable to that of Ophir alone,‡ and denoting the immensity of its wealth. It may be further remarked with respect to the Jews who may have been left on this western coast, when the ships of Solomon and Hiram were broken at Ezionber,§ ‖ and the revolt of the ten tribes and consequent wars of the Jews, closing every avenue to commercial intercourse, had left the many thousands of that nation who had been employed there, and the traffic in gold and silver had ceased,¶ they too, may have become amalgamated with the Asiatic tribes we have mentioned, who had gradually progressed towards a southern latitude, and formed together the original stock of the red men of our country.**

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the immense wealth of Judea, then it may occur that after the surface and washings have been gleaned from the deposits of twenty-five centuries, the banks and beds beneath may exhibit veins of ore in heavy masses of incalculable richness, changing as it were the current value of the metal by its immense supply.—*M. M. Noah.*

* A valuable work presented to our State Library by M. VATTEMARE, entitled "*Georgi Horni, De Originibus Americanis, Anno* 1669."—speaking of this coast he says: "*Primæ conjecturæ fuerunt hanc esse ipssissimam Ophiram.*"

† See Smith's History of New Jersey, where he leaves it to be strongly conjectured that the communication between the most N. E. coast of Asaia and the Western part of *California*, being interspersed with islands, at no great distance from each other, may have afforded facilities of communication.

‡ The theory of Mr. Bradford, in his researches, is reconcileable with this conjecture, "he remarks, "that all the various tribes had the same origin, and that they came to" "America, probably, from the Indian Archipelago."

§ Is. xiii. 12. ‖ II. Chron. xx. 37. I. Kings xxii. 48.

¶ The number of men who were sent, by Solomon, to Lebanon, 10,000 at a time, relieved monthly by the same number, (1 K., v. 14.) and the number engaged as "hewers in the mountains" 80,000, (*Ibid*, v. 15.) may induce the belief that, at least, as many were engaged in the more laborious work of mining at Ophir, and in furnishing supplies for the cargoes of his ships that arrived tri-annually.

** Sir George Simpson, in his tour to Siberia, has discovered a strong physical resemblance between the Siberian (a deterioration of the Mongolian race) and the North

I crave indulgence for thus seemingly wandering from my subject, by travelling so far in time and distance for the origin of our American Indians, to those especially of our state. It is however to these two sources, from the N. E. part of Asia and the colony under the commercial enterprize of the Jews in the time of David, Solomon, and Jehosephat, that it may be supposed our aborigines of America were *chiefly* derived.

Smith, in his history of New Jersey, conjectures that the communication between the most N. Eastern coast of Asia and the western part of California being interspersed with Islands at no great distance from each other, may have afforded facilties of communication, and hence concludes that the bulk of Americans are derived from the Tartars, Siberians and people of Kamschatka; indeed the frequent reference by historians to the physical formation of many of the American tribes, as resembling the Tartar race, and the strong developements of their physical and moral character has been noticed by Volney and others, and so it is said that the Tartars boast their descent from the Israelites; and that their Tamerlane traced his line from the tribe of Dan.* † This resemblance is remarked especially of the North American Indians, and when it is remembered that the nations now denominated Tartars were the ancient Scythians, and their intercourse with the ten tribes, we may expect to find some peculiarities of each nation, and a predominance of those customs that are so strongly marked as pertaining to the Jews. Hence we are informed that the custom among the North American Indians of scalping and torturing their prisoners was derived from the Scythians, whilst they were not unlike the Tartars in the treatment of the aged, without regard to the claims of kindred or affection, and also their usages in marching by what is termed Indian file; in the construction of their canoes and implements of warfare, and the chase, and their strong meta-

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American Indian, which does not conflict with the position that there is a predominant trait of Jewish character in the Aborigines of America.—In their transmigration, and on their arrival they would necessarily have become amalgamated with other nations.—*Sir George Simpson's Overland Journey round the World, part 2d*, 98.

* Rabbi Pealkieh gives an account of some Jews he found in Tartary who did not observe the traditions of the fathers—upon enquiring why they neglected them, they answered that they had never heard of them.—He complains that the Jews were greatly diminished on the banks of the Euphrates, and in the ancient cities, where they were formerly computed to have amounted to nine hundred thousand.—*Mod. Un. Hist.*

† The American inhabitants, Indians, as we call them—derived from the word ANGO or TANGO, signifying, in their language, *a man*—are the same race of people from one end of the continent to the other, and are the same race or family as the Tartars—precisely of the same color—the same form of scull—the same species of hair—not to mention their language, and their names.—*Pownall on the Colonies*, 1756, p. 157.

phors and richly abounding phraseology, denoting their Asiatic origin.* †‡ Again, with respect to the Jews, some of the Indian traditions, as they are represented by Du Pratz, 2 vol. 169, seemingly refer to their ten tribes, "That, of old time, their ancestors lived be-beyond a great river; that *nine* parts of them, out of ten of their nation, passed over the river, but the remainder refused, and staid behind; that one of them, with a number of his people, travelled a great way, for many years, until they came to the Delaware River, and settled there." Another is, that the Book the white people have, was anciently theirs, and then they prospered—that the whites obtained it, and prospered; that the Indians were left to suffer from the neighboring nations, but that the great Spirit finally took pity on them and directed them to this country; and that, on their way, they came to a great River, when God dried up the waters and they passed over dry shod. Much of curious interest, on this head, may be found in the work called "The Star in the West," by the late Doctor Boudinot,§ but (as it is not so much our business to show that the Indians of America are the lost tribes, as that they are composed of the entire Jewish nation and others with whom they may have intermingled, we shall advert to other matters tending to confirm this position.

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* The striking resemblance of cities and plains in South America and Mexico to those "of the Tartars is ingeniously and strikingly alluded to: "Ex his patet amplam Scy-" "thiæ gentem Tartaros fuisse, Eorum in Americam transmigrationis clara supersunt" "Vestigia, Provinciæ Mongolibus in Asia vicinæ sunt *Cotan, Burda—Tongur*. In Ame-" "ricæ in Chili *Coton*—In Peru *Pated, Tumiora and Tumgarala*—urbium Tartaicarum" "nomina Sunt *Cingui—Chincui—Cangi*, &c., in Peru *Cigua* Chincha, &c. Nota lo-" "carum Mexicanorum nomina, Hazatlan Quezatlan, Petatlan—Apud, Tincos and" "Tartaros, *Merglan, Tuscan*, Cuman, &c."—*George Horne, p.* 342. *State Library.*

The amalgamation of the Jews with Tartars is thus mentioned: "Deximus non om-" "nino negandum quosdam Judæos, Tartaros permixtos in Americam Venisse. Hoc" "memorabile apud Hurons, occurrit quod illis *Josephus* nomen inter alia receptum.—*Ib.* 348.

† Smith, the Historian, although he doubts the conclusion of Manassah Ben Israel, that the Israelites were the progenitors of the Americans, yet himself is of opinion "that the Americans were descended from a people not so far distant as Egypt or" "Phœnicia, and that no country is more likely than the N. E. part of Asia, particularly" "Tartary, Siberia, and the Peninsular of Kamschatka: and this, he says, is the pre-" "vailing opinion." All this consists with the first theory we have mentioned.—*See Smith's Hist. of N. Jersey, p.* 9.

‡ Notwithstanding the Tartar physiogonomy of our Indians, they are in part but a mixed relation descended from the Jews; or, in other words, a part of the lost tribes of Israel, and, in reality, imitate the worship of the ancient Israelites, having taught the same to the Tartars after they left Syria in mass, as is related by 2 Esdras, chap. xiii, 7–47.—*Amer. Antiq.*, 291.

§ Or, as it is entitled, "A Humble Attempt to discover the long lost Tribes of Israel, preparatory to their return to their beloved city Jerusalem;" a work replete with much interesting matter respecting the Indians of North America.

One of the earliest religious rites among the Jews, and which particularly characterized them was that of circumcision; and we are informed, that the Indians to the Eastward say, that previous to the white people coming into the country, their ancestors were in the habit of using this rite, but that laterally, not being able to assign any reason for the practice it was abolished, and our author is himself a witness of its general use among the Dog Ribbed Indians, far to the North West.*†

There are other traditions shewing a confused knowledge of Primitive History, (which it is OUR privilege so authentically to possess,) such as obtained among the Indians on the Ohio, with respect to a flood wherein a few only made a canoe and were saved in it—that of the Hurons and Iriquois by Charlevoix; that the first woman came from heaven; had twins; and that the elder killed the younger.

It is a remarkable fact that nowhere among the Indians of North America has idolatry been found to prevail,‡ while many of their modes of worship as well as customs strongly resemble those of the Mosaic institutions and observances. Their division into bands, with chiefs and symbols—their high priests and prophets—their sanctums — their separation of the men and women in worship — the respect and reverence shewn by them to the aged§ — the

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* McKenzie's History, pages 34 to 113.

† If it is asserted that this rite was in practice among the Egyptians, Ethiopians and Edomites, it may nevertheless have been of Hebrew origin, before Abraham or his posterity were acquainted with the Egyptians, and doubtless introduced by the Jews among the people of that nation, and by the dispersion of the Jews was introduced among other nations.—*See Amer. Antiq.* 74.

‡ 2 Catlin 232.

§ Reverence for age is a peculiar trait of Indian character. I have been informed by Mr. Copway, a Chippeway Chief, that during the winter season, the boys of his tribe would frequently listen for the greater part of the night, to the traditionary stories told by some aged Indian, who had been engaged by them for that purrose, with not less if not more ceremony, than would be observed in the most polite circles of society. Six, or eight boys would deputize two of their number to wait upon the old man with a present, and request him to relate at an appointed time some Indian stories and traditions, giving him on such occasions the title of *Grandfather*; if he complied, he would signify the time, and at the appointed hour, the party after painting and arraying themselves in their finest costume, would enter singly his hut, the first and youngest passing around the old man, and taking his seat in the remote section of a circle, the next using the same ceremony, but sitting nearer to him, until the last, who placed himself by the side of the narrator; this punctilio was universally observed towards an old person whatever his rank might be, as it was with the Jews, "Thou shalt rise up before the hoary head, and honor the face of the old man and fear God; for I am the Lord your God." Lev. XIX, 32.

"On public occasions, the King sits in the middle of a half moon and hath his council: the old and the wise on each hand, and behind them at a little distance, sit the younger fry in the same figure."—*Wm. Penn.*

purchase of their wives by means of presents—their forms and cere-ceremonies of marriage—their fasts in preparation for battle and in making peace—their baths and ablutions at all seasons of the year—their counting by moons—their mourning a year for the dead, and their proverbial veneration for the burial places of their ancestry—their traditions;—all these, as we gather them from various sources, are evidences of Jewish origin; besides their many sacrificial observances—the consecration of seed to be sown, and the celebration of harvests, which tho' strangely associated with Heathen grotesque ceremonies may be the consequences only of an idolatrous connexion, obvious even in the days of Ezra, when the Jews that had been carried away, came up again to Jerusalem, "they could not shew their father's house and their seed whether they were of Israel"* we may instance likewise the account given by William Penn, of the New Jersey tribes,—their solemn feasts on the ratification of treaties,—their sacrifices on twelve stones, of the first fruit and fattest buck, to which he adds the appearance of a Delaware, as "not unlike a strait looked Jew,"† and their lofty, bold and expressive language, which is said in these respects to resemble the Hebrew.‡ If these are not conclusive on this point, we can only say that they are singular coincidences. The fact, that magnificent ruins in Central America, indicate the existence of a nation in past times, combined with the profoundest knowledge of art and science, and that the mysterious characters engraven upon their architectural remains will not admit of solution by any approach whilst those of Nineveh,—Babylon, and the Nile have yielded to the penetrating researches of Layard, Champollion, Belzoni, Gliddon and others, is sufficient to satisfy us that these are the monuments of a people planted there long before the seed of Israel was sown. The same traces of population long anterior to the present race of Indians are discoverable in the forts and tumuli,—the mounds and pyramids in the West, the pyramidal being the most primitive style of architecture,§

* Ezra, ii, 59.

† Thomas's West Jersey, p. 2. Blome's Present State, 96.

‡ A writer, (Adair) who has had the best opportunities to know the true idiom of their language by a residence among them for forty years, has taken great pains to show the similarity of the Hebrew, with the Indian languages, both in their roots and general construction; and insists that many of the Indian words, to this day, are purely Hebrew, notwithstanding their exposure to the loss of it to such a degree, as to make the preservation of it so far, as little less than miraculous.—*Star in the West, p.* 96.

The learned M. Rafenesque is however of a different opinion, believing that the radical American languages and dialects have far more analogy with most of the primitive languages of mankind.—*See Am. Antiq.*

§ See Long's Address, N. Y. Hist. Soc. 1849.

and those denominated *Stonehenge*, which are of the earliest class of antiquities, (the Druidical,) and belonging to the first era of settlements in Europe. To speak of these would be foreign to our subject, only so far as to shew that the present race of Indians, are of another and a later age.* †

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* After reading this paper, a member enquired if the author had come to any conclusion as to the character and derivation of the people who once inhabited this region of our country, and the time of its occupation ; the reply was, that there had been no satisfactory knowledge obtained, for the various inscriptions and characters gathered by travellers, but that architectural remains, may point to that period of the world when they were erected, and oftimes, to the natural features of the people. For example ;—the first form of building was the pyramid in its simplest style, in after times the terraced pyramid, and then the temple pyramid &c. The period of 1500 years has been assigned as the interval from the great pyramids of Gizeh to the building of the Theban temples, where the prevalence of the pyramidal outline marks a yet imperfect style, and 1500 more, from these latter to the *columnal* structures of Elephanta and Philæ, where architectural developements assumed a purely *cubicular* arrangement.

From the forms of architectural remains, we get at that " HOW which history is racked to confess, that consecutiveness which is dimly descried in documents, in architecture is apparent: that human progress, in which all believe, but which so few show forth distinctly, is beautifully narrated by the monumental series." While Egypt builds pyramids, other nations of the globe are not shaping domes, while Greece erects the columns around her shrines, her cotemporaries are no where building spires ; give but a link in the succession of a chain of architectural forms and the archæologist can assign its place in the whole series with the same exactness as the geologist determines the chronological era of fossil by its peculiar stratum."—*R. Cary Long, A. M. on Ancient Architecture of America. Disc. before N. Y. Hist. Soc.* 1849.

† The theory that our continent was first peopled from Southern Asia by means of land then occupying the whole or part of the Pacific Ocean, of which its islands only remain, is said to account for the existence of the variety of animals in South America which arrived there after the Deluge,—this is a speculation which assumes as a fact, what is disputed by many learned men, by Vossius, by Bedford, in his " Scripture Chronology," and by Dr. John Pye Smith who is distinguished for his knowledge of theology, biblical philology, and geology, and as one of his positions to reconcile geology and revelation has considered that the Noachian deluge was limited to that part of the world occupied by the human race, and that therefore we ought not to expect any traces of it on the globe, can now be distinguished from those of previous and analagous deluges,—*see Hitchcock's Geology, p.* 271-2. We therefore reasonably presume that the portion of the world only was submerged which was "terra veteribus nota," a supposition quite as plausible to reconcile the existence of these animals in America, as that the immense space now occupied by the Pacific or the greater portion of it, should have been dry land. Would it not appear as reasonable that these animals should have migrated as Hornius and De Laet believe, by the way of Behring's Straits, which are said to contain many islands, none of them more than seven miles apart, and the soundings not over twenty feet, or by means of that continuous chain of islands in the Aleutian Archipelago, extending from Kamschatka to our coast about the 52 deg. of latitude. See Greives's history of Kamschatka,—Sir Geo. Simpson's Overland Journey, 2, p. 97, —Mitchell's Map of the World.

The work of G. Hornius has the following remarks confirmatory of the migration of animals to the continent, " Terrestres feræ ex una in aliam continentam vel exiguis fretis natatu superatis vel per glaciem venerunt. Quod Acosta ingeniose deprehendit. Quia

From the best authorities we have, the Red men of America, those of the stock we have referred to, extending from seventy deg. on the north side, to fifty-four deg. on the south side of the equator, bear a striking resemblance in feature, (as well as in the peculiarities to which we have already alluded,) and notwithstanding their great diversity of language, general agreement existing among themselves, it is said, is more remarkable than their disagreement from other races.* The Indians of New Spain, says Humboldt, bear a close resemblance to those who inhabit Canada, Florida, Pensylvania, and Brazil, and even the wide difference in stature that exists between the Esquimaux of the north, and the Patagonians of the south, would not seem from his account to vary this constitutional agreement.

Confining this similarity to the nation to which we would trace more immediately the line of the first occupiers of Jersey soil, we are told by Dr. Dwight, who is supported by other writers, that the inhabitants of New England, were all of one nation, excepting those of the eastern part of Maine,—all spoke one language, with different dialects only, and the same language was spoken by all the tribes between the Potomac and the St. Lawrence,—the Mississippi and the Ocean,—the only exception being the Iroquois, or six nations, originally five, composed of the Mohawks, Oneidas, Onondaguas, Cayaguas, and Senecas, the Tuscarora's who were drawn from the frontiers of Virginia, in 1712, being received into the confederacy upon the supposition that their language being similar, they were of the same stock. This nation, the Iraquois, as they were the most powerful, so are they remarkable for the extent of their conquests, and the wisdom of the policy they invariably observed in their Government; their confederacy nearly resembling the first bond of union adopted by the people of the United States at the Revolution, there would appear to have been in this Western Continent, an atmosphere which kindled a flame of civil liberty, as well in the breast of the untaught man, as of the accomplished European, after planting his foot on our shores at a subsequent period;—A union which had its effect, to give higher military consequence to these tribes, than they could ever severally have possessed, and which elevated their national character as a people, formidable in war and respected in peace. To this combined influence may be at-

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cum continens America leonibus, ursis, ligribus, cervis and aliis quadrupedibus abundet; nulla ejus generis deprehensa fuerunt in illis insulis quæ longius a continente absunt, quales Hispaniola, Cuba & reliquæ. Ex quo patet alicubi angustum fretium Americam nostro orbe abscindere, quod tranari vel congelari."—*G. Hornt, p.* 40.

* Catlin's North American Indians, 226, 231.

tributed their uninterrupted chain of victories, from the Lakes to the Gulf of Mexico, and from the Atlantic to the Mississipi.* Although there is an influence which has never yet been cleared away with respect to their influence over, or, connection with the Delaware tribe, which, while it has retained its power in a certain degree, it never has exposed the latter to the ignominy of being called a conquered tribe, and without any feature of Spartan Helotism, Saxon villeinage, or Russian Serfdom, has retained their services with all the apparent subjection of a race reduced by conquest, and yet manifesting the noblest traits of character, with indomitable courage: their alliance was ever courted by both nations in the early and Revolutionary wars. They occupy the same position in our minds, as the Anglo-Saxons did, in the estimate which Matthew Hale forms of *their* conflict with the Normans, and wherein he labors in many ways to satisfy us that they *never* were conquered, and chiefly because they still retained their own laws and customs, a privilege the Delawares ever continued to exercise.†

The first Europeans distinguished the aborigines of N. America, into three great divisions. The Algonquins, (which included the Delawares,) the Iroquois, and the Mobilians. The Delawares according to their traditions, many hundred years ago, inhabited a far distant part of our western regions, and according to Heckwelder,‡ having heard of a fine country to the east of the Mississipsi, they resolved to emigrate, and arrived on the banks of that river, and there met the *Menque*, or Iroquois, who had likewise emigrated from an interior distant country, and being opposed by the resident tribe, or nation, the *Alligeivi*, the new adventurers gave battle, and compelled them to fly, when pursuing their route down the river they never returned, becoming doubtless what are termed the Mobilian tribe; the victors divided the country between them,—the Iroquois taking the territories about the Lakes,—the Delawares of the Countries to the south, and tradition says that they lived peaceably for 200 years, until some of them ventured in the spirit of enterprize, eastward to the great salt water lake, (the Atlantic,) and believing that the Great Spirit had made this country for them, finally, at several periods, settled on the four great rivers, Delaware,—Susquehana,—Hudson, and Potomac, making their chief place of council on the Delaware, and thus the Delawares became divided into three great bodies, those on the east, and those on the west

* Schoolcraft's history of the Iroquois.
† Matt. Hale's history of Com. Law.
‡ Hist. and Lit. Trans. of Am. Phil. Soc. 1813.

side of the Mississippi, and those on the Atlantic;—and dropping their first, baptismal name, *Lenni Lenappes*,* and assuming that of their new settlement, they became designated as the Minsi Delawares, inhabiting that part of N. Jersey, north of the Raritan, extending into Pennsylvania; and Delawares proper, the southern part, and the valley of the Schuylkill.†

The Iroquois, or six nations, (the most enlightened of the Indian nations,) by reason of their league and their knowledge of those simple arts, which were of the greatest use to the Indians, and their disposition to be more settled and fixed in their habits, had become so powerful and dreaded by their neighbors, that in process of time they entirely subjugated or destroyed most of the Indian nations around them, including the Hurons and others classed under the generic term of Algonquins, (of which the Delawares were part,) extending through the eastern portions of N. America, and about the year 1650,‡ fearing that a continuance of the war would lead to their total extirpation, and knowing the uncontrolled spirit of the Delawares in a state of war and yet kind and pacific to a proverb in time of peace, we are told‡ that they sent to the Delawares a message, couched in terms of amity, and submitting a proposition that one of them should act "the woman," for as we are informed,§ the matrons acted in a conservative character, being entrusted with the power to propose a cessation of arms, or in other words to act as peacemakers, which the Indian himself never would do *with arms in his hands*, a feature of their policy existing to this day, as it did centuries ago.

Appealing in this message to all that was humanely due to themselves, their wives and children, and manifesting every disposition to live in harmony with them,—not perceiving the subtle intentions of the treacherous Iroquois,—at an appointed feast and with appropriate ceremonies of delivering wampum, (the seal of an Indian covenant,) the Delawares entered into and ratified this treaty, and thereafter a term allied to that of "cousin," has since been appropriated by the Iroquois, and doubtless received with much of that feeling in many a Delaware breast, as excited the memorable imprecation from the lips

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* Lenni Lenappes, from the Missisipi, the Father of Western Rivers.

† The Minsi who inhabited the west banks of the Hudson below Tappan extending over all the east half of New Jersey to the Falls of the Raritan where they joined their kindred the Lenni Lenappe, or Delawares proper, called by Hudson the *Mohican-ittuck*, i. e. the river of the Mohicans.—*Schoolcraft.*

‡ Loskiel Hist. Morav. Missions 124.

§ Schoolcraft's Hist. Indians. 135.

of the testy Hotspur on his cousin Bolingbroke.* Nevertheless the Delaware has ever since been entrusted with the charge of the belt of peace, and chain of friendship, altho' it is said the Iroquois has not inviolably regarded the treaty. Such is the statement given by the Delawares themselves, of a transaction, which, while it rendered them powerless towards the Iroquois, yielded to them the full possession and enjoyment of their rights and usages as respected other nations.

The earliest accounts of the Delawares of New Jersey, are given by William Penn, and by Gabriel Thomas,† by whom they are represented as of fine personal appearance and of an erect and lofty mien, —these remarks applied to the *Delawares proper*. The Minsi tribe extended as far on the west banks of the Hudson, as Tappan, and from these two have sprung other tribes, with assumed names, all acknowledging the Delawares as their *pro avi*, or grandfathers, thus we find these petty bands that separated either from interest, necessity, or caprice, derived their names from the rivers or districts where they settled, such as the Hackensack, *Pashawack*,‡ the Raritan, and the Neversink, these subdivisions became more frequent after the early settlement of our State by the English, and Dutch, and Swedes, and the introduction of what may lamentably be called the evils, or vices of civilization, their consequent feuds and distractions causing them to seek new homes and new dependencies, and reduced them to the humble and ignominious state, which became unjustly their rebuke among those who were their "spoilers and destroyers." In the year 1781,§ there were still some very aged Indians living on the banks of the Muskingum, who were present when the first houses were built in the village of Philadelphia, they related that the whites treated them with kindness, so that they appeared but as one nation, but when the Europeans began to settle along the navigable rivers, and extended their agriculture and commerce over a great part of the country, the deer retired into the woodland, and the Indians followed them, and their retreat appears to have been within the State of New Jersey,—about Trenton, New Brunswick,—and Amboy on the Raritan.

There were some peculiarities of the Jersey Indians mentioned by Campanius, a Swede, who describes the women as rather handsome, with round faces, fine busts, and strait bodies, modest and retiring, and suffering their hair to grow to its full length, and generally to hang

* 1st. Part Henry IV. Act 1. Scene 3.

† Hist. Pennsylvania.

‡ Passaic.

§ Heskell 124.

loosely down their backs, the men only leaving enough to serve as a handle to their scalping enemies.

Another historian tells us of the custom among the men, of plucking the hair from their chins, holding a beard to be a great deformity,* that the custom of tatooing was unknown to the Delawares, tho' they stained their faces, arms and bodies with various colors, denoting the different passions.—In fine their habits were of that simple kind, as are uniformly those of men in a barbarous state, and dependent on primitive implements of Agriculture, and the chase, for their subsistence and clothing.†

Their general character is thus forcibly described, "bravery, generosity, firmness, and an indomitable love for liberty were virtues which the tribes on the Delaware shared with their whole race, but in shrewdness, integrity, depth of love, and susceptibility to the finer feelings of human nature, they were far superior to their brethren"‡ So proud indeed was the Delaware of his liberty, that altho' a chief was empowered and obliged to keep good order in his tribe, and to decide all quarrels and dispntes, yet he dared not venture to command, compel, or punish any one, as in that case he would have been immediately forsaken by the whole tribe.—It might be said of them, as Justin did of the Scythians:

"Justitia gentis, Ingeniis, non legibus."

"Justice is practiced among them rather from a natural principle, than in obedience to Laws." This character is confirmed by the account given of them by Hudson on his arrival at York Island, in marked contrast to those on the eastern shore of the Hudson River.

With respect to their government, if any semblance to modern establishments could be recognized, it has been made by some authors of a republican character, and in some respects not dissimilar to that of the Iroquois, from whom it may have been borrowed, and consists with the account given by Penn, that their government in its lower grades was of the Patriarchal character, the nation being divided into tribes, and each tribe into families, and each village sending their deputies to a general council.§ The domestic economy being subject to the Pat-

* A barbarous custom which stands rebuked by the classical taste of our modern *Savans.*

† Much of an interesting nature in these particulars may be obtained from the reminiscences of Gloucester, by Isaac Mickle Esq., where in a single chapter the sources of his information have been studiously noted, and constitutes a valuable record of the customs of our Jersey aborigines.

‡ Mickle's Rem. of Glo. Co.

§ M. S. S. Phil. Lib.

riarch. The Sachem exercised a still higher, and more extensive jurisdiction, embracing their families collectively in the settlement of their difficuities, leading forth their armies to battle, and directing the business of their councils, the office being hereditary, and succeeding by the maternal line, according to the Salic Law.*

The *Religion* of the Delawares had not much of what may be considered a Polemic character, it consisted in a belief of the existence of a supreme being, but there was in it not a little of *Manicheism*, propitiating a good, (by their sacrifices,) and deprecating an evil spirit, which they imagined to exist only for harm in this world,—their heaven consisting of an embodiment of all those choicest pleasures in this world which the good were to enjoy, and the bad would only be permitted to look upon at a distance.†

" Simple nature to his hope had given
" Behind the cloud-topt hill, a humbler heaven,
" Some safer world in depth of woods embraced,
" *Some* happier island in the watery waste,
" *To be* content's his natural desire,
" He asks no angel's wing, no seraph's fire,
" But thinks admitted to yon equal sky,
" His faithful dog shall bear him company."‡

Their sacrifices by fire as before mentioned, being made upon 12 stones were accompanied with saltatory ceremonies, songs, and shoutings, reminding us of many in use among the Jews.

As to their susceptibility of religious impressions, whatever may have been said of the imperfect services of the English, Moravian and German Missionaries in these early days, and at the middle of the nineteenth century, among the Delawares, there have been many instances of marked and devoted piety, but we are induced to make just allowance for early and native prejudice, and above all the withering example of so called christian men, which became a criterion for the Indian's conduct. Alas! while he was taught the divine precepts of temperance, sobriety, justice and mercy, he was ever beholding and sensibly enduring the effects of vices opposed to these as stumbling blocks to his faith, and our ancient statute books for the year 1675 for more than a century contain evidence of this lamentable fact, in the various provisions against the sale of liquors, deceits in trading, and for the humane treatment of the natives.

* Companius p. 133.

† Schoolcraft, p. 103.

‡ Popes Ess. on Crit.

The self-denying Brainerd who labored in this State in 1756, has left his testimony of their capacity for moral instruction, and he had to regret that his labors proved more ünsuccessful from the continued opposition and libertinism of his own countrymen, than from any resistance or insensibility on the part of the Indians.* More than half a century before his ministrations, the old Sachem Okanikon had distinguished himself at Burlington for his kindness to the English, and his philanthropic endeavours to stop, in that early day, the vices of his nation both by religious precept and example†; and in later days, a more remarkable man of New Jersey, in the person of "White Eyes" the first Indian captain in the Regular service of the United States, who dared not only himself to be a devoted christian, but the consistent friend of the missionary, openly and at all times advocating the cause among his brethren, and departing a bright example of the religion he professed.‡

Their language was highly calculated for the finest efforts of elocution, being, according to the description of it we have from various sources, bold and lofty, yet comprehensive and euphonious, and if we may credit the ear and taste of William Penn, "no tongue spoken in Europe could surpass it in melody, grandeur of accent, and emphasis.§

Such was the government, character, religion, and manners of the Delawares of New Jersey, in 1613, shortly after the Dutch first occupied that part of our state upon which is built Jersey city, and in 1617 when they built their cottages in the vicinage of the Esopus Indians at Bergen; it was not until 1629 that any considerable purchases of soil were made. In that year the Great West India Company formed in Holland, with a view to colonize this country, granted certain charters for large tracts of land, and as it is said, with extensive seignorial rights.‖ One of three ships sent over here for this purpose arrived in

* Memoir of Brainerd, by Edwards, p. 361.

† His parting words to his tribe contain much of christian precept, suffering no doubt in their true sense by the translation into our language,—

"Now having delivered my heart into your bosom, I also deliver my bosom to keep my heart in; be sure and always walk in a good path and if any Indian should speak evil of Indian or Christian, do not join in it, but look at the sun from the rising of it to the setting of it—but join with the good only when speeches are made, be silent, and let all speak before you, and take good notice what each man speaks, and when you have heard all, join to that which is good, be plain and fair with both Indians and Christians. —*Smith's Hist. of New Jersey, p.* 149.

‡ Wilson's Am. Hist. p. 29.

§ Letter Wm. Penns 1683.

‖ Gordon's Hist. New Jersey.

Delaware Bay, and there purchased for three individual directors, from the Indians, a tract, sixteen miles square, on the peninsula of Cape May, and a large plat in the neighbourhood of Hoboken, including Powles Hook. These appear to have been the first purchases of the Indians, although some settlements had been made a few years previous, and Fort Nassau built upon what is now called Timber Creek in Gloucester County.*

The Minnisotti settlements above the Blue Mountains, extending forty miles on both sides of the river, were made about that period by a company of miners from New Holland. The success of the Dutch excited the Swedes in 1638 to form similar associations, and in that year a ship and transport arrived in the Delaware River, and in 1640 purchased all the lands from Cape May to what is now called Racoon Creek, with a design of expelling by the aid of the Dutch, the English who had made settlements there; during this time the New Jersey Indians, with those of Long Island, began to show symptoms of hostility to the Dutch, who had taken great advantage of their ignorance and confidence, and exercised unreasonable severity over them; Kieft the Governor of Manhattan in 1638 made himself distinguished for cruelty to the Indians, who exasperated by such oppressive conduct, provoked by dishonest tradings, and maddened by rum, attacked the settlements on Staten Island. An expedition was immediately raised against the New Jersey Indians, (Staten Island being then considered a part of our State) which was however partially terminated by the mediation of the Iroquois, and no doubt afforded the opportunity which in 1657 was embraced by the Dutch of purchasing the whole of that Island, at the very moderate consideration of 10 shirts, 30 pair stockings, 10 guns, 30 lbs of powder, 12 coats, 30 kettles, 50 hatchets, 25 hoes, and 400 fathoms of wampum. We are thus particular in order to shew a cause among others of a similar kind, of that hostility which quite a century afterwards was manifested against the whites. It is unnecessary and foreign to our purpose to follow up the controversies between the Dutch and Swedes with the English, respecting territorial right and the overthrow of the Dutch dominion and title by the English, under their right of prior discovery.†

The establishment of the right of Berkeley and Carteret in New Jersey, by grant from the Duke of York produced a new state of affairs and other difficulties as to Indian Titles.‡

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* Letter Wm. Penn, 1683.

† See the *Great Bill in Chancery* for a complete history of the difference between the Dutch and English, and the establishment of the right of the English.

‡ Upon the Duke of York granting the two Jersey's to Lords Berkely and Carteret,

The first instance of a conveyance by the Indians with technical formality was in 1661 to certain settlers, of all the property included by the Raritan River, the Arthur Kull's Sound and Passaic River, and extending westward twice its breadth, covering 400,000 acres, all of which was sold for about 40 yards of trading cloth, and a few articles which even in those days among civilized people would not have been considered of greater value than a year's lease of an ordinary tenement.* A petition had been presented to Governor Nicolls for liberty to purchase these lands of the Indians, which was granted by him with some design, or without a knowledge of the grant to Berkeley and Carteret made about the same time, and it was the validity of this deed by virtue of his license that was many years after involved in what is called the great Bill in Chancery, and which constitutes so important a part of the chain of Jersey History.

About the year 1665, after Philip Carteret had established himself at Elizabethtown, a company of settlers from Connecticut, thirteen in number, at his invitation having agreed to locate at Newark, were opposed in landing by the Hackensack tribe, until they had satisfied their demands, notwithstanding a previous sale by the Indians of these same lands the year before to Berkely, and they accordingly paid them £130, 12 blankets and as many guns, for the entire tract comprehending Springfield, Livingston, Caldwell, Orange, and Bloomfield townships; this may be considered the first sale under an Indian purchase, by those who in the language of Bancroft, "have given to the rising Commonwealth a character which a century and a half has not effaced," there seems to be some difference of opinion between historians and those who have compiled our judicial records, as to the fact of a previous purchase, whereby it appears that the settlers were about returning by their boats when Carteret acknowledged there had been no such previous purchase, but recommended them to pay as has been stated, and subsequently compensated them for such advances.†

That improper advantages had been taken of the Indians ignorance,

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Nicholls then Governor of New Jersey for that Duke, apprehending he would be superseded in his government, took advantage of the instructions of his patent, and gave leave to certain persons to purchase lands from the Indians, subject to certain quit rents, and the like was done by Carteret the first Governor, under the assignees, such purchases being expressly against the Duke of York's grant, and yet good in law, created inexpressible disturbances and confusion in the Government; but the Indian purchasers seem to have had the better in the dispute.—*Wynne's Hist. Brit. Europe in Am. p.* 211.

* Gordon's Hist of New Jersey.

† See Historical Collections, N. J.

and that they had been in many instances not treated with kindness or humanity, is very evident from the instructions of George Carteret to his brother, in 1674. "They were to be treated with all humanity and kindness, and not in any degree to be aggrieved or oppressed," and so it would appear that after Carteret's arrival, he thought it prudent to purchase the right to such lands as the owners by the concessions were entitled, which he says "proved a very excellent policy making of the Indians from a shy and jealous people, very serviceable and good neighbours," a test indeed, quite as efficacious when applied to a more cultivated class of men. By the same commission, directions were given to purchase land as there should be occasion, and every individual person was to reimburse the proprietors at the same rates as it should be acquired from the Indians.

In consequence of the many independent treaties for land which still conflicted with the interest of the proprietors, an Act of Assembly of East New Jersey was passed in 1682, regulating their treaties and requiring that no persons should enter into any treaty and agreement with the Indians for any tract of land, before having a warrant signed by the Governor, and that all contracts and deeds should be in the name of the proprietors.* The proceedings of the proprietors would seem to indicate that they disclaimed any intention to invalidate the Indian's title, merely assuming the privilege of purchasing or giving authority to purchase in their name; they claimed at this time seignorial power by virtue of their grant from the Duke of York and now in 1702 being resolved to surrender this power to the crown, and believing that the sales to the Dutch were void because they had been only tenants at will to the English by license from King James and had received no proper conveyance or legal possession from the Indians;† the proprietors as part of the conditions of this surrender, required confirmation of their then existing right to purchase land of the natives, and accordingly an Act of Assembly‡ was passed which after premising that several ill disposed persons had formerly entered into treaties with the Indians, and had taken conveyances with no title from the crown, it declared, "That no person should take a gift or purchase in fee from the Indians without first obtaining a certificate under the hands of the Recorder of the proprietors."

The title of the proprietors, nevertheless, had been disputed by many, who held under, or derived their right from independent Indian

* Act 1 March, 1682, Regulating Treaties with the Indians.

† See Gordon's Hist. New Jersey and the G. Bill in Chancery.

‡ Act 10 November, 1703.

grants of land previous to the passing of this Act, and occasioned frequent riots and disturbances in Newark, Middletown, Shrewsbury and other places, when the payment of quit rents to the proprietors were resisted.*

In all these controversies there was one party whose rights were most effected, whose voice was feebly heard at intervals but was lost in the overpowering wrangle which the ingenuity of man by means of legal sophistry had interposed. It was the Indian himself. He was ever referred to as the source of right in each claimant and legislative expression had vested that right in those who had been authorized to pay for and receive a title from the Indian. There is a semblance of justice in the whole process and machinery of occupation and settlement by means of discovery, grants, concessions, instructions and enactments which appears tenderly to recognize the Red Man's privileges and yet in all the treaties and negociations with him the burthen of his complaint was that he had been *deceived.*

It is true a nominal consideration had been paid for his property, but the transfer once made he became au unfit occupant of his remaining possessions.

A mystic word had wrought this charm,—Seignorial Right,—derived from what? Discovery? Conquest? Voluntary surrender? They have each been asserted, but the nearest approach we can make to any foundation for a title not derived from the aborigines, is to be obtained from what may have been said in the course of judicial settlement of property claims in this country. That the English posessions in America were not claimed by right of conquest but by right of discovery, that according to the principles of international law, *as then understood*, the Indian tribes in the new world were regarded as mere temporary occupants of the soil, and the absolute right of property and dominion were held to belong to the European nation by whom any particular part of the country was discovered, and that whatever forbearance may have been practised towards these unfortunate aborigines, either from humanity or policy, yet the territory they occupied was disposed of by the Governments of Europe, at their pleasure as if it had been found without inhabitants; and upon these principles rest the various charters and grants of territory, made on the whole continent,†—the poor Indian then, was no party to any Act which took from him the inestimable right of governing himself, and yet they were men exercising a rational form of government. They

* See Gordon's Hist. N. J.

† 16 Peters U. S. Rep. Waddell v. Martin.

were recognized by the Dutch and by the English, as competent to make a contract for lands with all due solemnity. The proprietors as we have seen, required of the crown a confirmation of their right to purchase lands of the Indians. Why then all this legal parade if *discovery* only, gave the right! Here was a deception which the sagacity of nature's child could read in the sun-light of after experience when he discovered that he had exchanged his soil for a bauble, and found himself to have become the victim of this *Seignorial Right*,—His hunter's grounds, (he was assured,) were free wherever uninclosed, but as pious Herbert has it,

> "Where God had made all common,
> "Man became the incloser."*

The term "ideal boundary" had never entered into his conception of an *aboriginal close*, and this same seignorial right, or sovereign power, created such stringent laws as deprived him of what (to the Indian) was the sole enjoyment of his domain, and from which after he was excluded, he perceived though too late, that when he signed the treaty for his land he had signed a warrant for his own expatriation. With better foresight of its consequences, he would have acted out the part of the intrepid Seminola Osceola, who when required to affix his mark to a treaty for his nation's territory, with the spirit of a Charlemagne, indignantly dashed his knife through the instrument, and the table on which it was spread, exclaiming "there is *my* mark."† The Indian has always remembered, and ever expressed a keen sense of his wrongs, and insisted on his claim for redress.‡

Under such circumstances, with a peaceful disposition, the Delawares in 1740 in large numbers went westward of the Alleghany on the Muskingum River, and for more than fifty years,§ the great body of the nation remaining in N. Jersey, continued faithful, notwithstanding their injuries and neglect, when cupidity and interest did not ensure them favor. But upon the Northern Expedition of 1755, when a regiment was raised in New Jersey, the Delawares remaining, were induced by the French under representations made to them that they would recover the lands wrongfully witheld, to take part with that nation, and

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* Herbert's Church Porch.

† The parallel is a remarkable one: it is said of Charlemagne tho' devoted to the encouragement of letters, that on executing a celebrated instrument, he made his mark from inability to write, but that his firmness and decision of character are well attested by the words engraved at the conclusion of every instrument, "I have signed it with the pommel of my sword, and promise to mantain it with the point.—*Rees' Ency. Lit. Char.*

‡ Trans. Am. Antiq. Society, vol. 2, p. 49.

§ Smith's Hist. p. 446.

from this period until after the reduction of the French, a series of hostilities were perpetrated by the Indians, during which on their approach to our frontiers, the New Jersey Militia were kept in continual requisition.* The atrocities which were said to have been committed, were mostly without our confines, and if time and the occasion permitted, we might speak of thrilling scenes in a neighbouring state, and on our borders, which have so often employed the pen of the historian and the poet, and exercised the painter's skill,—the war was not carried into our State, but its inhabitants were kept in a continued state of alarm, and several murders were committed by the Indians in the interior. The Legislature of New Jersey upon a serious consideration of this state of affairs, in 1757, appointed commissioners to examine into the treatment of the Indians, and we may observe how sensibly the Colonial Legislature at the time, believed that these hostilities were to be attributed to the Indians' recollection of past injuries when in the Act appointing Commissioners it is premised "that the strict observance of the Agreements with the Indians will greatly tend to increase their confidence in the English Government, and a neglect thereof would destroy the same,"†—a tribute to that discrimination and love of liberty which distinguished the people of another century, when the first note of freedom was struck at Lexington, and has since so often echoed through the world from beyond the precincts of the seas, and shall continue to reverberate until all the nations of the earth shall shout the general chorus of universal liberty.

There were several conferences with the Indians, and the reconcilement of the Delawares to the Colonists was chiefly effected by the friendly offices of Teedyscung one of their chiefs, who acted a prominent part as a brave man, wise counsellor, and eloquent orator among them‡: born in 1705 in the town of Trenton,* (where we are convened,) his prejudices and feelings were naturally with the tribes of New Jersey, while his strong physical powers and proud demeanor, commanded universal respect, and the settled jealousy of their ancient enemy, the Iroquois; the conference first held at Burlington agreed upon another at Easton in 1758, and it was here that he acted as the principal speaker, and in touching and eloquent terms, dwelt upon the arbritary and unjust conduct of the English

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* Gordon's Hist of New Jersey.

† Smith's History New Jersey, p. 446.

‡ Ibid, chap. xxiii.

§ *Little Worth* as then called.

towards his nation, through a period of more than a hundred years:—"Many are the reasons (said he) why the Indians have ceased to be the friends of the whites, they have never been satisfied with their conduct after the treaty of 1737, when their fathers sold them their lands on the Delaware, and he recounts the various deceits that had been practised upon them, such as selling by the points of the compass, which were unintelligible to the Indians, and other frauds of a similar nature;* and yet with the conciliatory spirit of a Delaware when at peace, he was anxious to effect a permanent settlement of his brethren in Pennsylvania and in New Jersey: he was worthy of a better fate than that which befel him within eight years after, because of the prominent part he had taken in this conference, his doom was fixed, and the treacherous, revengeful Iroquois, who shrinked from before him single-handed, fired at night his own and the huts of his family and followers, when they all perished in the flames.†

It was at this convention, 1758, that the remnant of the Delaware tribe south of the Raritan River, agreed to specify the land they claimed, and to treat with the commissioners on the part of the State for a release of their whole claim.‡ An Act was accordingly passed setting forth the inclination of the Legislature, to settle and establish a good understanding and agreement with the Indians and appropriating £1,600 to the purchase of Indian claims in the colony, and provides for a purchase for the Indians by Commissioners, of lands south of the Raritan River, where they might settle and raise their necessary subsistence, "in order that they might be gratified and have a lasting monument of the justice and tenderness of the colony towards them."‖ It goes on to direct the purchase of a convenient tract of land for their settlement, not permitting the Indians to sell, or lease, and exempting the lands from taxes.†

In pursuance of this statute the Commissioners obtained the Indian releases of *their* claims to lands in the colony, and purchased 3000 acres in the town of Evesham, Burlington County, called Edge Pillock, where they built a town called Brotherton, from whence they derive their name. In the same year, 1758, at the council at Easton £1000 was also appropriated to the Minnisinks and Wapings for all

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* Miner's Wyoming, p. 47.

† Ibid, p. 53.

‡ Smith's Hist. N. J.

§ Act of N. J. Aug. 12, 1758.

‖ Three Lotteries were authorized to pay the expense of this purchase.—*Allinson's Laws of N. J. 12th August*, 1758.

their claims to lands, from the lines between New York and New Jersey, to Hudson River, and from the mouth of the Raritan River to the Pasquilin Mountain, where it joins the Delaware River; so that by two deeds, of 12th. Sept., and the Minnisinks and Pomptons of 23rd. of October 1758, the Indian titles to all the lands of New Jersey were conveyed,—treaties of peace and friendship were intermediately held and confirmed, by the usual ceremonies of belts and wampum, and thus the Indian title, (as far as the devices of man, by the aid of his common and statute laws are available,) became extinct, and this year completed the Exodus of the Delawares, from New Jersey and Pennsylvania to the country west of the Alleghanies, leaving only about one hundred and fifty of the Minsis in our eastern section.*

To the honor of New Jersey however, upon the settlement of the Brothertons, the Legislature continued to exercise a provident care over them, by the appointment of commissioners to superintend the management of their lands, and other affairs.† This tribe continued in their new possessions until the year 1801, when reduced to a small number, they obtained by a new Act of Assembly, permission to sell these lands in fee,‡ and remove to a settlement at Stockbridge, where the resident Oneidas had invited them in characteristic phrase, "to eat of their dish," from whence impelled, either by their own roving disposition, or the restlessness of their pale faced neighbours, they have since retired further into the interior towards Green Bay.

The rights of hunting and fishing though, as we have seen but a mere nominal privilege, had always been and was especially reserved for the Indians, on such lands and waters, by the Act of 1758; and in 1832,§ this tribe memorialized the Legislature to give them a compensation and receive a transfer of the right of hunting and fishing,‖ although it was considered barred by voluntary abandonment, a remuneration "was granted rather as a monument of kindness and compassion, to the remnant of a once powerful and friendly people, occupants and

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* It is said (*N. J. Journal,*) that in 1769, Governor Franklin attended a convention of several Colonial Governors, with the Six Nations, when they acknowledged the justice of New Jersey in bringing offenders to punishment, and that they had no claim or demand on the province. We have not learned that the *Six Nations* ever had any such claim, and therefore we may less regard the complimentary title they bestowed on our State, by an unpronouncable word, consisting of almost as many letters as the alphabet—*Sagorighwigogostha*, signifying the "*door of justice.*"

† Act, 17th. March, 1796.

‡ Act N. J. Dec. 3, 1801.

§ Act N. J. 12th. March, 1832.

‖ Gordon's Hist. N. J. p. 65.

natives of the State, and as the consummation of a proud fact in the history of New Jersey, that every Indian claim to her soil and its franchises has been acquired by fair and voluntary transfer!" But let us not assume that such an act, commendable in itself, cancels the obligation that must forever bind us to this unhappy race of men; *voluntary abandonment* is no sound principle for extinguishing rights which have been so restricted that reason has not been left free to exercise them;—here was the grievance set forth at Easton, "The cattle said they, are yours, but those which are wild are ours, or should be common to both, for when we sold the land we did not purpose to deprive ourselves of hunting the wild deer, or using a stick of wood when occasion required." That generation has passed away, but there are those of their posterity who have still hearts to burn, and tears to flow, when they listen to the story of premeditated injury and oppression, which Indian tradition has faithfully preserved. The appropriation of a few thousand pounds can never atone for the degradation of that race whose country we enjoy, "These things ought ye to have done, and not to leave the other undone," a weightier compensation is required of us, beyond any estimate of gold and silver. If it is said that the natives of New Jersey united with the enemy in 1756, the result of the Commissioner's Inquiry into the treatment of the Indians, too clearly shows the existence of more aggravated causes, than history will ever faithfully dwell upon;—accumulated wrongs require the aid of some spirit stirring press,—the popular ear and prejudice,—the policy and subtleness of a so-called improved state of society.—It required indeed the feelings and manners and enthusiasm of the age in which we have lived, or in which our political existence commenced, with all its appliances, to make such an impression as history will impartially convey to future generations. But the Indian must be his own avenger, or sit in sullen silence until time shall have swept away the causes of his woe, by the revolutions incident to society; he was not ungrateful,—his hostility had its foundation in the baseness and venality of those who came under the guise of friends, to bring the blessings of peace and civilization, but ministered to the worst passions of human nature, by the introduction of strong liquors,—and exercised injustice and inhumanity by obtaining grants of land for considerations of comparatively no value,—by deceptions in their traffic,—incarcerating their bodies for debt,—entrapping their deer and other game by many refined inventions,—while *sovereign power* interdicted his hitherto free and uninterrupted pursuit of those means (to him) of subsistence, health and comfort, and spread around an insurmountable barrier to the enjoy-

ment of his possessions for other purposes. Nay more, he had at this period experienced the practical effects of the Colonial Statute of 1757–8, which provided for the "fifty good, large and fierce dogs to discover him in his last retreat among the rocks and mountains."*

One who has most feelingly expressed himself on this subject has given us a key to that relentless conduct of the Indian: speaking of the regiment about to proceed to the north, he observes two hundred of this force were destined to unite with any troops for pursuing the enemy to his den, and making him in the sufferings of his wives and children, feel the horrors he had delighted to inflict. Was it then at all remarkable, that in the midst of the licensed carnage between nations of the highest cultivation of intellect and morals, these untutored men, with such resentments should hesitate to retribute what their enemies would do? Well might the Indian reason in the words of the Jew of Venice,—

"Hath not a Jew hands, organs, dimensions? warmed and cooled by the same winter and summer as a christian is? senses, affections? If you prick us do we not bleed? if you poison us do we not die? if you wrong us shall we not have revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why revenge; the villainy you teach me I will execute, and it shall go hard but I will better the instruction."†

We talk of *equal rights and just privileges*, as if man in his rudest state was insensible of their existence, or unworthy of their enjoyment, while they are alike the inheritance of all. The murderous tomahawk and dreadful scalping knife in the hands of a whooping savage, impaling men and indiscriminately slaughtering and taking captive helpless women and children,—firing their dwellings at midnight, and spreading desolation in his trail; are the exciting pictures, drawn to aggravate the horrors of war,—while they seem to be mitigated and softened down in the recital of similar deeds by a well disciplined and martially uniformed soldiery.—But they are both alike the scourges of created things, and death and destruction are the end of each.

The history of all our wars will if faithfully penned attest the fact, that whatever may have been the general opinion of Indian atrocities, each nation has endeavored to enlist their services, and when thus aid-

* 2 Neville's Law N. J. p. 202.

† Merchant of Venice, III. Act, Scene I.

ed have in many instances exceeded their savage allies in dealing out the most appalling cruelties. The outrages at Wyoming though executed by the "accursed Brant" and his tribe, were not less the promptings of a greater savage in the person of *Butler*, although the *gloss* of history and poetry has left him less of that false honor which has consigned them both to eternal detestation and infamy.—And where in the annals of Indian warfare shall we find a parallel with the destruction of the unresisting and defenceless Pequods of New England, or the extermination of the Creeks? The ravages of Hyder Ally on the Carnatic as they are narrated in all the glowing eloquence of Burke, did not exceed the devastation of the Mohawks by Sullivan, when he penetrated their country in 1779, and destroyed with the lives of the miserable inhabitants, their cultivated fields and peaceful homes, leaving one wide track of utter desolation.* Truly has it been said that "These unfortunate beings have been doubly wronged by the white man, first driven from their native soil by the sword of the invader, and then darkly slandered by the pen of the historian; the former has treated them like the beasts of the forests; the latter has written volumes to justify him in his outrages,—the former found it easier to exterminate than to civilize,—the latter to abuse than discriminate,—the hideous appellation of savage and pagan were sufficient to sanction the deadly hostilities of both, and the lone wanderers of the forest were persecuted and dishonored not because they were guilty, but because they were ignorant.†"

Having obtained his possessions, and expelled him from his home, the faithful chastenings of conscience were to be allayed, and the rebuke of an impartial posterity stilled by the *Tyrant's plea*, and by contrasting the advantages of an ameliorated state of Society, with the cruelty and excesses of barbarism. And yet the Indian tauntingly upbraids him with such violations of the rules of justice and mercy as are unknown to his own people; and it is only the familiarity we have with our habits and practices, that prevents a con-

* Both the design of this expedition and its accomplishment, forcibly reminds us of one of the most touching pieces of eloquence in our language. "Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known or heard of were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple, the miserable inhabitants flying from their flaming villages, in part were slaughtered, others without regard to sex, to age, to the respect of rank, or sacredness of function,—fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry—those who were able to evade this tempest fled to the walled cities but escaping fire and sword and exile they fled into the jaws of famine.—*Burke on the Invasion of the Carnatic.*

† Analectic Magazine, Feb. 1816.

viction of our own barbarism in the midst of boasted refinement. When you speak of your own tolerance and of his debasing superstition, he reverts to the scenes which crimson the pages of your early provincial history with the innocent blood of those who suffered for witchcraft at Salem, under the sanction of the pious yet deluded Cotton Mather and Noyes.* When we speak of tender mercies he will shew you the Statute which until lately permitted you to immure a citizen for debt, within the walls of a prison, and prevent the means of discharging it—of scourges and stripes in your armies and navies,—of selling the persons of the poor,—of the indiscriminate incarceration of the accused and condemned,—read to him in the charter of your rights that all men are born *free and equal*, and you are reminded of thousands of fellow creatures born in the same land and speaking the same language who are held in absolute bondage; and when you descant on the perfection of your constitution and wholesome laws, moral restraints, and religious privileges,—you are asked to account for the evils that walk at noon day in your principal cities, —for your riots and incendiarisms, when in the midst of the conflagration of Temples dedicated to the Deity, peaceable and unoffending citizens are immolated to the madness and violence of an implacable mob; he does not account by the common process for these anomalies, that "*they arise from the imperfection of all human institutions*," but he draws out the stern and inflexible rule which the white man applies to himself.

Happily the corruption that sometimes festers in the seats of public councils and among men in high places, are veiled from his searching enquiry and comparison. But enough is disclosed if not to justify the Indian's self-avengement, yet to show, that neither necessity,—nor sovereign right,—nor voluntary abandonment—can divest that title which can be supported, not by the nicely woven technical conceits of common law, or international policy, but as his own free soil from the hand of nature, the best and highest, of all *assurances*, declared and established, according to the eternal principles of natural justice and right.

We have endeavored to shew that if the Indian has been actuated by a retaliatory spirit, the white man has been not less successful in *his* exhibitions of natural depravity, and while as a state we have endeavored to atone for the neglect, and oppression, and injustice of generations past, there still remains a debt to be discharged to the remnants of a noble race.

* Bancroft's Hist. U. S. and Marshall's Life of Washington, 1 vol.

What then are the remedies that can be applied for their amelioration?

At this time there are gathered together in the States of Michigan, Wisconsin, Iowa, and Minesota, upwards of 160,000 Indians, comprising many thousands of the Algonquins, of whom 80,000 are in a state capable of improvement, they have receded before the tide of population, and the aggressions of their pale-faced neighbors, and as time advances and new governments are organized to embrace the territory they occupy, again for like reasons are they to yield to the necessity of parting with their domain, and seeking other homes,

> "They waste us; ay, like April snow
> "In the warm noon, we shrink away;
> "And fast they follow as we go
> "Towards the setting day,—
> "Till they shall fill the land, and we
> "Are driven into the western sea."*

not so however if we cultivate among them the means our system of political economy recommends, with the aid of moral and religious instruction, in a word, it is but to give them your precious rights, privileges and enjoyments, and the work is accomplished. But is it feasible?, is the hackneyed phrase "he is an Indian, he will be an Indian still," to be "as a lion in the way?" The memorials of Caupolica,—of Red Jacket,—Pontiac—Osceola,—Tecumseh and hundreds who have required only a place in civilized society, to class them with the proudest spirits of any age, or clime, are evidences of their susceptibility of the warmest affections and the noblest deeds that can shed lustre and honor upon society.

There is at this time a memorial before the House of Congress, the object of which is to induce the General Government to locate the Indians in a collective body, with a government of their own, when after they are secured in their lands, they may make such improvements as shall serve to attach them to their homes, and it is recommended not only for its practicability, but for the soundest interests of our country,—and it has for its object—

The concentration of the Indians with a view to the annual distribution of their annuities with consequent reduction of expenses;

A treaty with them that they are never again to be removed, with a certainty that they will sanction such treaty;

An accommodation to their social principles, to live in larger bodies, and with an improvement of all their domestic enjoyments;

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* Bryant.

The reunion of all the northern tribes whose language is so nearly identified, securing every sociol blessing and preventing the evils of war;

The adoption of our form of government, with all its attendant advantages.

The last is the principle and most interesting feature in this plan, which altho untried, for many reasons is commended for an experiment which may prove successful, if a more effectual mode cannot be devised. That Indians who have been educated at our colleges have returned again to barbarous habits, and that they have resisted every attempt to socialize them under our State Governments, within whose limits they have hitherto removed, only proves the necessity of giving them a Government to be administered by themselves, or perfecting some plan hitherto unsuccessful of quieting them by an administration of our own.*

These are briefly the objects intended, the advantage of such a system to our Government would be, not only to simplify the Indian department,—to remove its perplexing difficulties,—expensive agencies, and to obviate the course of judicial determinations, but above all (that which the Atlantic States have less to fear, but our western frontiers even now apprehend and are realizing) those continued incursions which want and desperation excite, so revolting in their execution and so destructive in their consequences.

The game, their only subsistence provided by nature, is fast disappearing in their forests and on their mountains,† the trapper by recent

* The last Report on Indian affairs shews how difficult it is to improve their present condition, and recommends "the adoption at the earliest practical period of proper measures for bringing them nearer together in positions where they will be more safe and and which shall afford greater inducements as well as facilities for effecting a radical change in their condition and circumstances, agreeably to the dictates of humanity and a wise and enlightened policy."—*Rep. Com. Ind. Affairs, Nov.* 1849.

Destitute condition of the Winnebago Indians, 1850.—From the Minnesota Pioneer, of the 15th. ult., we learn that the condition of these poor wretches is deplorable. They are represented as being nearly destitute of food in a miserable encampment, where there is no game, half-clad and half-sheltered, where they must either receive assistance from the government, starve to death, or live by pillaging. The Pioneer states that, a short time since, between one and two hundred of them made portage of their canoes around the falls of St. Anthony, floated down under the guns of Fort Snelling and glided by St. Paul in the night, within a stone's throw of the Secretary's Office, and are now on the way to their old homes below. The voice of many is, push these poor creatures, these primitive holders of the soil—westward. Civilization demands their hunting grounds and council plains. They must go westward, and westward it will be, till the last of the race find a grave in the broad bosom of the Pacific. This should not be. We enjoy their lands. The least our Congress can do, is to give them a living.

† See Report on Indian Affairs, 1850, Indian Bureau.

computation destroys yearly the number of 100,000 buffaloes, and the Rocky Mountains form the utmost limit, at which the Indian will brace himself to be driven no farther. The latest information from our Indian bureau shews the utter impossibility of force in removing certain tribes, and the advantages of an amicable arrangement,—and with regard to others, their readiness to receive, and self-denial to accomplish their own moral improvement.

Surely we need no further inducements to commence a work of retributive justice and patriotic regard.

Fellow members of the Historical Society, what nobler cause could excite our ardent affections, or demand our strongest efforts? the virtuoso may yield his contributions, and the chronicler of events enrich our archives with the records of the past; the historian, poet and rhetorician, may instruct, delight and edify; but every relique is a memento of a land we cannot justly honor as our own, and only tends to increase that fearful weight of responsibility and condemnation that now, and will forever rest upon us, until we have elevated this fellow creature to a participation in those privileges for which his physical structure,—his moral faculties and social habits so eminently befit him, and which God and nature intended should be his.

The last council fire of this unhappy race is fast dying away, and its fitful gleam is an emblem of the Indian's fate, but ere it has expired and while there is hope, let us bear out to them a torch from our altar of liberty, to light them on the pathway of civilization, that in the spirit of our country's motto, "*E pluribus unum*," they may, as one with us, fulfil a nation's destiny.

INDEX.

A

Aborigines of New Jersey: Paper upon, by Archer Gifford, 163.
Alofsen: S., Letter from, 7; Donation from, 17.
American Philosophical Soc: Donations from, 111, 159.
American Association for the Advancement of Science: Donation from 112.

B

Bradley: Joseph P. Letter from, 109; Donation from, 159.
Babbitt: Wm. M. Donation from, 16.
Bethune, D. D.: Rev. G. W. Letter from, 107.
Baldwin: Lucius D. Donations from, 16, 105.
Bartlett: John R. Donation from, 15.
Burnet: Samuel. Donation from, 160.
Burnet: J. R. Donation from, 112.
Battle of Monmouth Court House, by Charles King, 125.
Boudenot: Elias. Letters to, from Wm. Peartree Smith, 122.

C

Carteret: Dame Elizabeth. Lease for a Year to the Twelve Proprietaries, for East Jersey, 1681, 156.
Campbell: Abner. Donation from, 16.
Crane: James. Donation from, 160.
Certificate of Membership, for Honorary and Corresponding Members, to be engraved, 105.
Congar: Samuel H. Donations from, 117.
Collins: Isaac. Donation from, 160.
Committee on Colonial Document Fund, 3, 145; to Audit Treasurers Accounts, 105; Committee to Memorialize the Legislature respecting Colonial Documents, 146; Committee on reception of Books from M. Vattemare, 148.
Committees: Standing, for 1850, 146.
Corresponding Secretary: Reports from, 1, 101, 143; Remarks of, on charges of Trenton State Gazette, 4; Letter to Henry Stevens, London, 8.
Corresponding Members, to become Resident Members on moving into the State, 105.
Cogswell: Rev. Dr. Donations from, 16.

D

Davidson: Rev. Robert, Memoir of Gov. Lewis Morris, by, 19.
Dayton: Wm. L. Donation from, 159.
Doane: Bishop, 148.
Donations Announced, May, '49, 14; Sept. '49, 111; Jan. 17, '50,159.
Duer: Wm. A. 6, 148, 149, Donations from, 15, 114.

F

Fenwicke: John, Memoir of, by Col. Robert G. Johnson, 53.
Freehold: Meeting at, 101.

G

Gray: P. J. Donations from, 160.
Gregory: D. S. Donations from, 14, 113, 159.
Georgia Histor. Soc. Donations from, 14.
Gifford: Archer, Paper read by, on the Aborigines of New Jersey, 149.

H

Hawks, D. D.: Rev. Francis L. Donation from, 118.
Hayes: David A. Donations from, 16.
Hornor: Robert. 105.
Hornblower: Joseph C. (President.) 1, 6, 149, Donation from, 159.

I

Ingraham: Edward D. Donation from, 112.

J

Johnson: Jacob. Donations from, 112, 159.
Johnson: Rev. O. M. Donation from, 16,
Johnson: Robert G. Letter from, 6; Donations from, 37, 147, 159; Memoir of John Fenwicke, 53.

K

King: James G. 101.
King: Charles, (President Columbia College,) 105, 147, Papers by, on Battle of Monmouth, 106, 125.
Kinney: Wm. B. 4, 105, 186, 146, Donation from, 114.

L

Librarian: Reports of, 2, 102, 143.
Littell: John. Donation from, 15.

M

Maryland Hist. Soc. Donations from, 111.
Members Elected, May, '49, 17; Sept. '49, 121; Jan. '50, 162.
Meetings, at Newark, 1; Freehold, 101; Trenton, 143.
Miller, D. D.: Rev. Samuel. Death of, referred to, 144, 149.
Morris: Edmund. Donation from, 117.
Morris: Col. Lewis, Memorial of, concerning the State of Religion in the Jerseys in 1700, 118.
Morris: O. W. Donations from, 15, 117.
Morris: Gov. Lewis, Memoir of, by Rev. Robert Davidson, D. D., 19.
Mott: W. H. Donation from, 15.
Monmouth: Battle of, by Charles King, 125.
McLean: Amzi C. 106.
Murray, D. D.: Rev. Nicholas, 106, 149.
Munsell: Joel. Donations from, 14, 112.
McWhorter: George H. Letter from, 107.

N

Newark: Meeting at, 1.
New England Hist. and Genealog. Soc. Donations from, 14, 112, 159.
New Jersey: State of. Donation from, 111.
New York Hist. Soc. Donation from, 14.
Northampton, Burlington County, Census of, in 1709, 33.

O

Officers: Elected January, 1850, 147.
Ogden; Rev. Uzal, Letter from, in Morris County in 1771, 147, 152.

P

Parker: James, (Vice President,) 148.
Pennington: S. H. 5, 15, Donations from, 115.
Pennsylvania Hist. Soc. Donation from, 14.
Princeton: Battle of, Trumbull's Picture of, 108.
Protestant Episcopal Church: Board of Missions of, Donation from, 112.
Proudfit: Dr., 149.

R

Religion: State of, in the Jerseys, in 1700, 118; in Morris County in 1771, 152.
Resident Members to become Corresponding Members on moving from the State, 105.
Reports of Corresponding Secretary 1, 101, 143; of Executive Committee, 144; of Librarian, 2, 102, 143; of Committees on application to Legislature respecting Colonial Documents, 2; of Committee on Colonial Document Fund, 102, 145; of Committee on Publications, 3, 104, 144; of Committee on Purchases, 3, 145; of Committee on Nominations, 1, 4, 105, 146; of Committee on Monumental Inscriptions, 104; of Committee on Statistics, 145.
Robins: Robert L. Donation from, 105.
Rodgers: John, Donations from, 33, 102, 117.

S

Strahan: William, Letters from, to David Hall, relating to the trial of John Wilkes, 90.
Salem County: Judges, Clerks, Sheriffs, Surrogates and Attornies of, 37; Criminal Statistics of, 154.
Sherman: James T. Letter from, referred to the Committee on Publications, 104; Report of Committee thereon, 145.
Sullivan: L. L. D. Benjamin, Letter from, 108.
Smith: Samuel, Manuscripts of, received, 102.
Smith: Wm. Peartree. Letters from to Elias Boudinot in 1783; 122.
Smith: Mrs. Julia M., Donations from, 114
Smith; S. V., Donations from, 1, 2, 14.
Smithsonian Institution: Donations from 112.
Stevens: Henry, Letter to, 8.
Survilliers: Count, Letter from 110

T.

Trenton: Meeting at, 143.
Thompson; Mrs. Mary W., Letter from, 150; Donations from 159.
Tuttle: Joseph N., Donations from, 16.

U.

United States: The, Donations from, 15, 111.
University of New York; Regents of, Donations from 111.

V.

Vail: George, Donation from, 16.
Van Polanen: Madame, Donation from, 1, 17.
Vattemare: Alexandre, 147; Remarks of 148.
Virginia: Historical Society, Donations from, 111, 159.

W.

Washington Family: Extracts from Britton's Beauties of Wiltshire, respecting, 12
Wilkes: John, Trial of, 90.
Wolcott: F. H. Donations from, 15.